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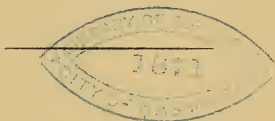
Illustrations of Scripture

FOR THE

CHILDREN OF THE NEW CHURCH.

PUBLISHED BY THE

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ILLUSTRATIONS OF SCRIPTURE.

I.

GENESIS I. 1-5.

IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH. AND THE EARTH WAS WITHOUT FORM, AND VOID; AND DARKNESS WAS UPON THE FACE OF THE DEEP. AND THE SPIRIT OF GOD MOVED UPON THE FACE OF THE WATERS. AND GOD SAID, LET THERE BE LIGHT; AND THERE WAS LIGHT. AND GOD SAW THE LIGHT, THAT IT WAS GOOD; AND GOD DIVIDED THE LIGHT FROM THE DARKNESS. AND GOD CALLED THE LIGHT DAY, AND THE DARKNESS HE CALLED NIGHT. AND THE EVENING AND THE MORNING WERE THE FIRST DAY.

1. *In the beginning God created the heaven and the earth.* By the light of the New Jerusalem we are taught that the Sacred Scripture has an internal sense; and that the first chapter of Genesis, which in its literal sense appears to treat of the creation of the natural world, in its internal sense gives an account of the regeneration of man.

2. The declaration, that *In the beginning God created the heaven and the earth*, signifies that man is regenerated by the Lord. By the *heaven* is signified the internal man, and by the *earth* the external. To *create* signifies to regenerate, or to bring into heavenly order; for angels, who are in the spir-

itual sense, when they read these words, do not think about the creation of the material world, but about the preparation of man for heaven. The material world has passed away from their view and their thoughts, and they are concerned only about those who are coming out of a natural state into a spiritual.

3. In the literal sense, these words merely state the fact, that in the beginning God created the heaven and the earth. And if we receive nothing but the literal sense, we shall think only of a work which the Lord did in the beginning of time. But if we are regenerated, if we receive the spiritual sense of the words, and thus have them fulfilled in us, we shall think of a work which He is now doing. We shall think of Him as a present and perpetual Creator. By being regenerated, we learn to acknowledge Him as the constant source of life, of love, wisdom, and power.

4. *And the earth was a void, and emptiness.* By the *earth* is signified man; because the relation of the earth to the natural sun corresponds to that of man to the Lord, who is the spiritual Sun. As it is by the reception of heat and light, that the earth is made fruitful, so it is by the reception of spiritual heat and light, or love and wisdom, from the Lord, that men are made fruitful in good works.

5. The earth is here called a void, and emptiness, to denote the natural state of man. Two expres-

sions, which are apparently very similar, are here used, as is frequently the case in the Word, one of which relates to the Divine Love, and the other to the Divine Wisdom; one to the will, and the other to the understanding; one to the affections, and the other to the thoughts. For, as there is a duality in the Lord, the Creator, consisting of Divine Love and Divine Wisdom, so there is an image of this duality in all the works of creation. This is particularly manifest in the constitution of man,—in that he has two eyes, two ears, two hands, and two feet. And in the parts which are single, the unity is composed of a duality; as is evident from the partial division, and the correspondence of one side to the other. As it is with the bodies, so it is with the minds of men; the mind consisting of two faculties, the will and the understanding; and all the operations of the mind being composed of affection and thought.

6. This image of duality is so impressed upon man that it cannot be effaced by any depravity or degeneracy. Whenever he ceases to receive of the Divine Love and Wisdom which proceed from the Lord, he becomes a recipient of the evils and falsities which proceed from hell. And as the language of the Word is adapted to all, there are in it double phrases, to express heavenly dualities, and also infernal dualities. Thus we have, in this description of the state of the natural man previous

to regeneration, two words of similar import — a *void and emptiness*, — *vacuitas et inanitas*, — to show the state of his will and of his understanding. He is so called because he is not a recipient of spirit and life from the Lord. His will is void as to heavenly goods, and his understanding is empty as to heavenly truths. For the natural man thinks, and loves to think, that he lives of himself, that he does good of himself, and that he is wise of himself. On this account he is unable to perceive, and unwilling to acknowledge, the Lord and His influence.

7. The ruling principles of the natural man are the love of self and the love of the world. And these principles lead him into all kinds of evils, such as tyranny, hatred, adultery, theft, fraud, false witness, and covetousness. A propensity to all these evils exists with every man who has not been regenerated. They may not have come forth into act, and he may consequently flatter himself that he is free from them, and even that he is virtuous. But if they have not come forth into act, it is not because they do not exist in him, nor because they are regarded by him as sins against God, nor because he loves the opposite goods, nor because he has any disinterested aversion to those evils; but because he is afraid of the consequences of them, such as the legal penalties, the disgrace, or the loss of health and property. And if he performs acts which are reputed to be virtuous, it is not from love towards

others ; but from the love of that reputation ; from the love of being thought to be a source of good ; from a desire to gain the respect and confidence of his fellow-men, by means of which he can gain power over them, and thus gratify his self-love and love of the world. Consequently, all the appearances of goodness and truth, of benevolence and morality, of honesty, and of good order, which appertain to him, are void and empty, are merely appearances, destitute of reality. He is a void and an emptiness because he has not received the kingdom of God, and does not permit the Lord to dwell and reign in him.

8. *And thick darkness was upon the faces of the deep.* As light signifies truth and the knowledge of it, so *darkness* signifies ignorance and false opinions. By *thick darkness* is signified ignorance of truth, accompanied with a disinclination to know it ; or false opinions, united with the love of them. By the *deep* is signified the internal man, which is united with heaven and the Lord, or with hell and evil spirits. While man remains in a natural state, thick darkness is upon the faces of the deep, because he is then in total ignorance of the source of the good and the true, and also of the evil and the false, and of his own character. And he is not only totally ignorant upon these subjects, but he entertains false opinions concerning them, considering himself as the source of all the good, and of all the evil, of

which he is the medium. The love of considering himself in this manner, as an insulated and independent being, closes his mind against the Lord and His kingdom, and gives evil spirits complete dominion over him.

9. *And the Spirit of God moved itself upon the faces of the waters.* By *waters* are signified knowledges of good and truth. That such is the signification of water, may appear from the manner in which that word is used in the Sacred Scripture; as by the various washings which are required in the Old Testament, to signify purification and sanctification; also from the ordinance of baptism; for baptism signifies regeneration; water signifies truths, by means of which evils are removed; and washing, or baptizing with water, signifies obedience to the truth. The knowledges of good and of truth which are in this case signified by waters, are such as are received in infancy, in childhood, and in youth, before we come to maturity. As soon as our eyes are opened to the light of this world, our education commences. The state of ignorance and helplessness, which we are then in, is occasioned by our hereditary depravity; but the Lord, in His merciful providence, uses it as a means of our subsequent regeneration and restoration to heavenly order. Our hereditary propensities are then made quiescent. We are protected from the influence of evil spirits. For a time we are therefore made subject

to the influence of the Lord and His angels, while we are incapable, and evil spirits are also incapable, of making any active opposition. We are not then in the state of equilibrium which we come into afterwards; for we are then subject to the influence from above, but not to that from beneath.

10. And while this provision is made for us within, our external circumstances are made to correspond; so that there are external forms in which the internal influences may descend and abide. It is so ordered, that our parents, even when they have not a regard for the Lord and His kingdom, should, so far as it concerns us, act as they would if they had such a regard; for in this case their self-love is made to watch over us; they are permitted to regard us as a part of themselves, — as their branches, and are thus made to act towards us as they would have others act towards them, in similar circumstances. They are thus made to exhibit, for our constant inspection, an image of heavenly order, — an image of the Lord and His kingdom, which are at the same time operating upon us from within. The angels who do always behold the face of our Father who is in the heavens, then operate upon us without molestation, and heavenly principles flow into our minds without perversion. Such are the privileges of infancy, — of that period which, to the natural eye, appears as a blank in our existence.

11. In the succeeding periods of childhood and youth, we are guarded and led with the same merciful care; but that care has not the same efficacy, because we then begin to imagine that we can do something of ourselves. But although we are not then manifestly in a state of total dependence, yet we are surrounded by those who are manifestly wiser and more powerful than we are, — by those too who are generally disposed to give us useful instruction; for the Divine Providence is such that, whatever be within a man, he will hardly dare to bring forth in the presence of a child any thing that is evil.

12. During these periods, a kind of humility is produced in us by a sense of inferiority to, and, at least, partial dependence upon, others. This humility is not genuine, because it is not rational and voluntary. Still it is something which Divine Mercy can make use of to our advantage. Although we are not then truly humble, we are not full of the opposite of humility; we are not so proud and self-confident as we may afterwards become. Consequently the Divine influence can then have more power over us, and may cause the instruction we receive from our parents, teachers, and books, to have a greater effect upon us, than it would have under other circumstances; and greater than it will again have, until we are converted and become as little children.

13. All the good feelings, thoughts, impressions, and affections, which can under these advantageous circumstances be produced in the mind, are treasured up by the providence of the Lord for future use. And while we are becoming in our own estimation as gods, knowing good and evil of ourselves, these states of total dependence, and of childlike humility, affording but little gratification to the present ruling powers, successively disappear, and are lost in forgetfulness. They would be lost for ever, if we were abandoned to our own prudence and discretion, — if He who ruleth in the heavens had no more mercy upon us than we have upon ourselves. But the providence of the Lord is such, that our very neglect of these remains is made the means of preserving them; for our neglect of them removes them beyond our reach, and places them out of our power, so that we cannot pervert and destroy them.

14. These remains are what are signified by *waters*. They consist of the feelings and impressions which we received during our infancy; of the instruction which we received with reverence and affection during our childhood and youth; of our obedience to those instructions; of our respect for our parents; of our affections for our brothers and sisters, playmates and companions; and of our childlike regard for the Lord, for His Word, and for all the forms of religion. By means of these things,

we were elevated and brought nearer to heaven, were instructed in the nature of heavenly order, and were permitted to taste of heavenly happiness ; and the knowledges which are thus acquired are treasured up for future use, as a means of bringing us into a state of rational and voluntary acknowledgment of the Lord and His kingdom.

15. By the *Spirit of God* is signified the influence of Divine Love and Divine Wisdom, flowing down through the heavens into the minds of men. For those who are in the heavens are recipients of this influence, and it is their delight to communicate what they have unto others, in order that they also may come into the same state of happiness and usefulness. The Spirit of God is said *to move itself* upon the faces of the waters ; that is, it operates upon, vivifies, and brings forth into obvious perception, the knowledges and impressions and states which had passed away from under our view, and had been treasured up in the interiors of the mind. The reason why the Spirit of God flows into these remains of infancy and childhood, is because they were in some measure produced by it. When we received them, we were in some degree receptive of the Spirit of God, although at the time we were not conscious of it ; and consequently they do in some measure accord with His Spirit. Therefore, when His Spirit flows into our minds, it tends to revive them and bring them forth.

16. But although the mercy of the Lord is continually operating upon us in this manner, yet those remains are seldom brought forth while we are prosperous, or successful in our ambitious and worldly pursuits. The pride of the natural man needs to be brought down, and his self-confidence diminished, by disappointments and worldly afflictions; he must cease to trust in his own wisdom and prudence exclusively, and learn to believe that there is a God who rules in the affairs of men. He is thus brought into a state of mind similar to that in which he was when those remains were received. He is therefore prepared to have them brought forth. They can now come forth without the danger of being destroyed; for the faith which he now has in the Lord and in His providence, and the low estimation in which he now holds his own wisdom and merit, will prevent him from ascribing them to himself, and considering them as the work of his own hands. Therefore *the Spirit of God now moves itself upon the faces of the waters*. It vivifies and brings forth to view the remains which have until now lain concealed.

17. *And God said, Let there be light, and there was light*. This illumination is a consequence of the preceding work. By *light* is signified spiritual light, which is truth. *And God said, Let there be light*, signifies that all truth is from Him. *And there was light*, signifies that truth is then perceived, and is acknowledged to proceed from Him. For when the

pride and self-confidence of the natural man are subdued, and the remains are brought forth to view, then he is so far removed from and elevated above his selfish pursuits, and the natural level of his life, that he is, in the light of Divine Truth, able to see the distinction between good and evil, and to see the sinful and miserable condition in which he has been. Before this change took place in the state of his mind, he did not distinguish between good and evil. He called or regarded every thing good which gratified his self-love, and every thing evil which opposed his self-love. He regarded all things as true which favored and justified his love, and all things as false which opposed and condemned it. And he regarded himself as the source of what to him was good and true, because the things which proceeded from him were so favorable to his self-love, or were at least so well intended. But when he can see himself in the light of Divine Truth, he sees that whatever is derived from himself, or terminates in self, is evil ; that the Lord is the only source of the good and the true ; that He is goodness itself and truth itself ; and that we must acknowledge Him, and be united unto Him in faith and love, in order that we may become recipients of them. He sees that what he regarded as good is really evil ; and that what he regarded as evil is either in itself good, or the means of good. Such are the consequences of spiritual illumination from the Lord.

18. *And God saw the light that it was good.* Spiritual light or truth is called good, because it is from the Lord, and leads to the Lord. It is the means of conjoining man with Him. In this case it is called good, because, when a man is in the state which has been described, — when he is prepared to receive illumination, by having his pride and self-confidence subdued, and having suitable remains brought forth, — then the light seems to him to be good; it is delightful; it makes him happy; and he calls it good in his own mind. And since all this preparation and the consequences of it are the work of the Lord in him, therefore it is said that *God saw the light that it was good.*

19. *And God distinguished between the light and the darkness.* By *light* is signified spiritual light, or truth; and by *darkness* is signified spiritual darkness, or the false. When man is in a state of spiritual illumination, he is induced to notice the difference between what he now sees to be light, and what he sees to be darkness. He sees that he has heretofore put darkness for light, and light for darkness. He does not wish to do so again. He is afraid of falling back into his former state. He is therefore induced to notice particularly how things now appear to him; how the Lord appears to him in this light; how his neighbor appears; how he himself appears; and how all his duties appear. All these things he treasures up in his mind; and,

if they do not prevent him from relapsing into his former state, they will at least teach him how he ought to behave while there, and will serve as remains to be vivified and brought forth on a future day. And since all this is the work of the Lord in him, therefore it is said that *God distinguished between the light and the darkness.*

20. *And God called the light day, and the darkness He called night.* By days and nights, according to the spiritual sense of the Word, are signified different states of mind. By *days* are signified those states in which we enjoy spiritual light; and by *nights* are signified those states in which we are in spiritual darkness. These are the days and nights which are signified in the spiritual sense of the Word; because they are the days and nights of our spirits, and of all in the heavens. And while man is in a state of spiritual illumination, he is led to call that his *day*, — the season in which he ought to form his opinions, — for then he can see whither he is going, and can walk without stumbling. And what he before regarded as light, he now regards as darkness, and places no confidence in the manner in which things then appear to him: he calls it *night*. And since all this is the work of the Lord in him and through him, therefore it is said that *God called the light day, and the darkness He called night.*

21. *And the evening was, and the morning was, the first day.* By the evening is signified a state in

which we are surrounded by spiritual darkness, in consequence of looking unto ourselves for light. But when that darkness is seen to be darkness, and when the cause of it is acknowledged and repented of, we are then prepared to receive the light of the morning; for by *the morning* is signified a state of mind in which we are willing to receive, and consequently do receive, light from the Lord. But as this state is necessarily preceded by an acknowledgment that of ourselves we are inclined to spiritual darkness, and are in it, therefore it is said, *the evening was, and the morning was, the first day.*

II.

GENESIS I. 6-8.

AND GOD SAID, LET THERE BE A FIRMAMENT IN THE MIDST OF THE WATERS, AND LET IT DIVIDE THE WATERS FROM THE WATERS. AND GOD MADE THE FIRMAMENT, AND DIVIDED THE WATERS WHICH WERE UNDER THE FIRMAMENT FROM THE WATERS WHICH WERE ABOVE THE FIRMAMENT; AND IT WAS SO. AND GOD CALLED THE FIRMAMENT HEAVEN. AND THE EVENING AND THE MORNING WERE THE SECOND DAY.

1. *And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.* In the revelations which have been made to the New Church, we learn that there is an internal sense to the Sacred Scripture; and that the internal sense relates to the Lord and His works of salvation; to Heaven, and to the means and mode of preparation for it.

2. In the first chapter of Genesis, according to the internal sense, we have a description of the regeneration of man. That *God created the heaven and the earth*, denotes that the Lord regenerates man, both as to internals and as to externals. From the external sense of those words, we merely learn that He did once perform the work of creation; but,

from the internal sense, we learn that He is at all times performing the work of regeneration.

3. It is said that *the earth was without form, and void*; which words, in their spiritual sense, describe the state of men previous to regeneration, as being destitute of genuine truth and genuine goodness. It is said that *darkness was upon the face of the deep*; which denotes that they do not receive the light of truth, and consequently that they are in spiritual darkness. It is said that *the Spirit of God moved upon the face of the waters*; which denotes that He, by the influence of His Spirit, revives and brings forth to view the good and true things which are implanted in the minds of men during infancy and childhood. By this means they are prepared to receive, and consequently do receive, spiritual light; and this is what is denoted by the words, *Let there be light; and there was light*. And, after they have begun to receive spiritual light, they are for a while employed in noticing the difference between the light which they are now in, and the darkness which they have been in, and which they will occasionally come into again; and this is what is denoted by dividing the light from the darkness, and by calling the light day, and the darkness night.

4. In the literal sense, all these things are said to have been done on *the first day*; but, in the spiritual sense, days denote states of mind; and by *the first day* is denoted the state in which the spiritual

works are performed which are described in the internal sense. There are six of these states which men must pass through, before they come into that which is denoted by *the seventh day*, or *Sabbath*, — when the work of regeneration is completed.

5. But we are now to consider, more particularly, what is spiritually denoted by the works which are said to have been done on *the second day*.

6. *And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.* By *the firmament*, or *expanse*, is denoted the internal man; by *the waters above* it, are denoted the views of truth which exist in the internal man; or, in other words, the views of truth which we have when we are in an internal or spiritual state of mind; and by *the waters beneath the expanse*, are denoted the views which exist in the external man, or those which we have when we are in an external or natural state of mind.

7. Before the work of regeneration has commenced, and while we are governed by natural loves, that is, by selfish and worldly loves, we are not sensible of having any internal man, because there is then no manifest distinction between the internal and the external; and the reason why the distinction is not manifest, is because the internal is then wholly subservient to the external. But we all have by creation an internal man, or internal mind, which is designed to be the abode of heavenly loves

and heavenly thoughts, — as well as an external man, or mind, which is the abode of selfish and worldly loves, and of thoughts which correspond to them. It is the design of the Lord that the internal man should rule, and that the external man should serve; and that they should in this manner make one, like the soul and the body. When the internal rules, then love to the Lord and love to the neighbor are the ruling loves in us, and the external man finds its delight in serving the internal; we love ourselves and do good to ourselves because we love the Lord and the neighbor, and as means of doing good unto them.

8. The first things which are done towards our regeneration, are done during our infancy and childhood, — before our selfish and worldly loves are developed, — before we begin to think much of ourselves in comparison with others, and desire to have every thing under our control. In those days, when we are humble and look upward; when we love and respect those who are above us, and are beginning to love and respect Him who is over all; when we love those who are around us, and are beginning to learn the laws of love; then much is done which is of great use to us afterwards. Goodness and truth are then communicated to us, and produced in us; that is, good feelings and true modes of thinking and acting.

9. These things are not genuine, and are not fully

our own, because they are not freely, deliberately, and rationally adopted, but are insinuated into our minds before we are capable of deliberation, and of free and rational action. Nor are they in themselves sufficient to prepare any one for Heaven; but they are valuable as means of preparation; they are useful as means of coming into a state of true freedom and rationality. And for this purpose they are absolutely indispensable. Without them we never could become truly free and rational; for if, without having any of the good feelings and true modes of thinking which belong to childhood, we should commence our existence in all the strength of manhood, and should immediately come into the full exercise of our selfish and worldly loves, then goodness and truth could not by any means be implanted in our minds; for we should have no relish for them, and could not be made to have any; our whole being, and all our faculties, would be in opposition to them. We should have no capacity for perceiving that truth is true, or that good is good; for truth would not accord with any thing in us, and goodness would not gratify any affection that there would be in us; on the contrary, it would be impossible for us not to hate them with the whole heart and soul; for they would be opposed to the whole heart and soul: hence it would be impossible for us to be regenerated and prepared for Heaven.

10. But the mercy of the Lord is unbounded, and

it has been exercised towards us when we were not aware of it, and in ways that we knew not of. He began to provide for us long before we could do any thing for ourselves, or could thank Him for His kindness. He foresaw what we should need ; He knew what was within us ; and He began to lay the foundation, and to prepare the ground, and to plant the seeds of our eternal happiness, while we were in our mothers' arms. For our fathers and mothers were representatives of Him and His kingdom ; the things which they did for us are representatives of what the Lord and those who are in His kingdom do, or endeavor to do, for all men ; and the feelings which we had for our fathers and mothers, resemble the feelings which we ought to have in relation to the Lord and His kingdom. So, too, the feelings which we have towards our brothers and sisters, during infancy and childhood, resemble the mutual love which exists among those who are in the Lord's kingdom. Thus the rudiments of heavenly life, the rudiments of all the forms of goodness and truth, the rudiments of all our duty in future life, are implanted in us before we have come to maturity, — while we are under the Lord's care, and have not considered ourselves as competent to take care of ourselves.

11. But when we do come to maturity, and our natural loves come forth into activity, then those early goods and truths do in a greater or less degree

disappear. Because we do not allow them to come forth, because we do not then bring them forth in our words and actions, therefore they retire into the interiors of the mind, and are for a time forgotten. Still they are means by which the Lord tempers, controls, and restrains us. And whenever the activity of our natural loves is suspended by the power of truth, by the hope of Heaven or fear of Hell, by acts of repentance, by sickness, affliction, or sorrow, — then the spiritual treasures are again brought forth, and we can perceive how we were made to think and feel in our early days. And then, if we receive instruction concerning things which are good and true, there is something within us into which the instruction can fall, something of a similar nature, something with which we can compare it, — something by which we can judge ; something that enables us to perceive that truth is true, and that goodness is good, something that renders us capable of being affected by them and of loving them. And inasmuch as we were then in a little world which was an image of the greater world, as we had in our fathers and mothers an image of the Lord and His kingdom, and of our relation to them, — as we thus had the rudiments of all kinds of goodness and truth implanted in us, therefore we have a capacity to understand and to love all the things which are afterwards revealed to us.

12. When *the Spirit of God moves itself upon the*

face of the waters; that is, when He revives these remains within us, then He says, — *Let there be light; and there is light*, — then we are capable of seeing things in spiritual light.

13. And, having a knowledge of the goods and truths which were implanted and treasured up in our minds before we came into such a state that we could act as of ourselves, we can now understand what is denoted by *the expanse*, what by *the waters above the expanse*, and what by *the waters below it*. By *the expanse*, as was said before, is denoted the internal man; by *the waters above the expanse*, are denoted the ideas of goodness and truth which are communicated to us in infancy and childhood, and which have been treasured up in the internal man; and by *the waters below the expanse*, are denoted such knowledges of goodness and truth as exist in the external man.

14. *And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.* The reason why these things should be *divided*, is because they are very distinct, and because it would be very injurious to man to have them mixed together. They are distinct, as the ideas of the spiritual man, with regard to what is good and true, are distinct from the ideas of the natural man. They are distinct as the ideas of those who act from love to the Lord and the neighbor, are distinct

from the ideas of those who act from love to self and the world.

15. The quality of those things which are denoted by *the waters above the expanse*, may be seen by reviewing their history. They commence in our earliest infancy ; and they assume different forms as we advance. In the first place, they are the good impressions produced upon our minds and bodies by the kindness of our parents, and by the influx of the Lord and His angels. In the next place, these good impressions begin to bud and blossom ; that is, we begin to be grateful to those who are so kind to us, and we begin to love them for it.

16. Thus far the things which have been produced in us are principally feelings ; but we soon become capable of having thoughts, and of receiving instruction. And then our parents teach us that there is a God who made us, who made them, and who made all things ; a God upon whom we are dependent, upon whom they are dependent, and upon whom all are dependent ; a God who is good unto us, unto them, and unto all. They teach us, that, when they do good to us, they do not act of themselves ; but that they act from the Lord, that they act from affections which He gives them, and that they exercise faculties which He gives them ; and consequently that they do not wish to have us look unto them as if any thing good originated in them ; but unto Him who is the Source of all good.

They wish to have us learn to look up unto Him, unto whom they look up.

17. They also teach us, that, as the Lord leads them to do good, so He is endeavoring to lead us to do good, — that He is, by the influence of His Spirit, communicating unto us His own feelings, and thus leading us to love one another ; and that He is also giving us instruction, so that we may know what is good, and how we may do good to one another.

18. And, at the time when these things are communicated unto us, we are in such a state that we can perceive and feel that they are good and true ; and the fact that they are given to us by our parents, and by others whom we respect, strengthens and confirms them in our minds.

19. These ideas of goodness and truth are what are denoted by *the waters above the expanse*. And inasmuch as they are received by us with affection and respect, they have a place in the interiors of our minds.

20. By *the waters beneath the expanse*, are denoted such views of good and truth as belong to the natural man. And as love to self and the world rules in the natural man, therefore *the waters beneath the expanse* denote such views as we have when that love rules in us. We regard those things as good, which gratify that love ; and those things as true, which show us how we may obtain and secure the things which we regard as good. And,

when this is the case with us, we have no regard to spiritual goods and truths, that is, to the goods and truths of love to the Lord and the neighbor, except as means subservient to selfish and worldly principles.

21. Hence it may be seen, that the things which are *above the expanse* are opposite to those which are *beneath the expanse*, as the order of things in Heaven is opposite to the order of things in Hell. And Divine order requires that these things should be distinguished and separated in our minds; for, if they are mixed together, the things from above will be defiled and profaned by the things from beneath, so that we cannot see them in their true quality, — so that we cannot be properly affected by them, and consequently can have no disposition nor power to act from them, — to fight against and overcome the things which are opposed to them, and to make all things in the external mind subordinate to them.

22. But when the things which are from above are kept distinct from those which are from beneath, then, if by any means we can for a time be liberated from the influence of natural loves, and from the power of worldly affairs, we can ascend into the higher regions of our minds; the heavenly things which were implanted in us in our early days are then revived; and we can voluntarily and rationally adopt them, and thus make them our own. We

can also, from this eminence, look down into the external man or natural mind ; we can see the disorder of it, the inversion of it, the abuses and perversions which are in it ; we can see what needs to be done in it, that it may be brought into order, and into correspondence with the internal man ; we can see what we need to do, and we can feel a desire to do ; we can see that when we go down, or go forth from our internal state, to engage in outward affairs, we must not suffer ourselves to come under the dominion of the loves which prevail in the external man ; but we must continue to act from the loves which belong to the internal man ; we must contend against, and bring into subjection, every thing that is opposed to those loves, and thus bring the external into accordance and correspondence with the internal. Hence we may see the necessity and use of *the firmament*, and of *dividing the waters which are under it from the waters which are above it*.

23. It is said that *God made the firmament*, and that He *divided the waters* ; but it appears as if *we* divided them ; we perceive the distinction between the things which are from above, and those which are from beneath ; we perceive that they ought to be kept separate ; we are disposed to keep them separate ; and we perform those acts of the mind which are necessary to keep them separate ; and, consequently, the appearance is that we do of

ourselves perform the work of dividing them, and keeping them separate. But the real truth is, that the Lord, by the influx of His Spirit, causes us to perceive the difference between them; that He causes us to perceive that they ought to be kept distinct; that He gives us a disposition to keep them so; and that He gives us power to perform those acts of the mind by which the work is effected. Thus the real truth is that He makes the expanse, and that He divides the waters; but still the work could not be done unless he could induce us to co-operate with Him, because it is to be done in our minds; it could not be done unless He could lead us to do it as of ourselves.

24. *And God called the firmament Heaven.* The name of any thing, in the internal sense, denotes its quality. For God to call any thing by a name, denotes that He makes it of the quality which is denoted by the name. Consequently for Him to *call the firmament Heaven*, denotes that He makes the internal man of a heavenly quality. And He makes it of a heavenly quality, by filling it with the goods and truths, the affections and thoughts, the innocence and peace, which prevail in Heaven. By means of the internal man, we are always kept in spiritual connection with the angels, and with the Lord Himself. This is the means by which they operate upon us, giving us spiritual light and spiritual warmth, and leading us up to the

Source from which this light and warmth come down.

25. By His *calling the firmament Heaven*, is also denoted that He causes us to perceive that it is of a heavenly quality ; He causes us to perceive that the things which are in the internal man are of a heavenly nature ; He causes us to perceive that, in comparison with those which are in the external man, they are holy ; He causes us to be sensible that when our internal man is open, we are near to Heaven, that we are near to Him and His angels, and that the happiness which we then enjoy is heavenly happiness.

26. *And the evening and the morning were the second day.* By *day*, in the spiritual sense, is denoted a spiritual state ; and, in the present case, it denotes a state of mind in which this series of works is performed which have been described. It is called *the second day*, because it is the second general state in the process of regeneration.

27. By *evening* is denoted a state of mind in which we are turned away from the Lord, who is the spiritual Sun ; when we are therefore in spiritual obscurity ; whereas by *morning* is denoted a state of mind when we are turned towards Him, and when we are therefore in spiritual light. And it is said that *the evening and the morning were the second day*, because, in the process of regeneration,

we are continually advancing from spiritual darkness to spiritual light, — from the Egyptian darkness of the natural man, to the heavenly light of the spiritual man.

III.

GENESIS I. 9-13.

AND GOD SAID, LET THE WATERS UNDER THE HEAVEN BE GATHERED TOGETHER UNTO ONE PLACE, AND LET THE DRY LAND APPEAR: AND IT WAS SO. AND GOD CALLED THE DRY LAND EARTH; AND THE GATHERING TOGETHER OF THE WATERS CALLED HE SEAS: AND GOD SAW THAT IT WAS GOOD. AND GOD SAID, LET THE EARTH BRING FORTH GRASS, THE HERB YIELDING SEED, AND THE FRUIT-TREE YIELDING FRUIT AFTER HIS KIND, WHOSE SEED IS IN ITSELF, UPON THE EARTH: AND IT WAS SO. AND THE EARTH BROUGHT FORTH GRASS, AND HERB YIELDING SEED AFTER HIS KIND, AND THE TREE YIELDING FRUIT, WHOSE SEED WAS IN ITSELF, AFTER HIS KIND: AND GOD SAW THAT IT WAS GOOD. AND THE EVENING AND THE MORNING WERE THE THIRD DAY.

1. *And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.* The works of the two preceding days, according to the internal sense, represent the process by which the internal man is regenerated.

2. It is necessary that the internal man should be first regenerated, and afterwards the external; for the external is regenerated by means of the internal. This is taught in many places even in the literal sense; as for example in what is said by the Lord to the Pharisees, — *Cleanse first that which is within the*

cup and platter, that the outside of them may be clean also. By the *inside* is denoted the internal man, and by the *outside* the external man. By the *cup* is denoted the internal understanding; for it is designed to hold water or wine, by which is denoted truth. And by the *platter*, the internal will; inasmuch as it is made to hold food, which corresponds to good.

3. The internal man is regenerated, when we voluntarily and rationally adopt the remains of goodness and truth, which have been implanted in our minds during infancy and childhood. These things are implanted before we come into a state of freedom, — before our natural loves come into full operation; but, if we will permit ourselves to be regenerated, the Lord provides that all the good things and true things which have been implanted within us, should be revived and brought forth to our view; that is, He provides that, when we come to maturity, we should come into such states of mind as to have similar good feelings and true thoughts; and then we can deliberately and voluntarily consider, and determine, whether we will regard them as good and true, and whether we wish to remain in this state, and have such feelings and thoughts, or whether we wish to return into our natural state, and have the feelings and thoughts which belong to it. If we choose the former, then we voluntarily and rationally adopt all those good

and true things ; we make them our own ; we cherish them ; we labor to come into more full possession of them, and of other things which are of the same origin and the same quality. Thus the internal man is regenerated ; thus we learn to love what is good, and to think what is true ; we also notice the difference between those states of mind when we can do this, and those in which we cannot do it ; we learn to regard the former as heavenly and happy, but the latter as evil and unhappy.

4. During this process, our external man is in a great measure undisturbed ; for, while the work of regeneration is confined to loving and thinking, the external man feels no very great opposition to it : he says within himself, " These things are of little or no consequence to me, while I can go on in my usual course, and will and do what I please ; and perhaps, after all, these new movements may be of some use to me, in giving me honor and influence ; my internal man may therefore continue to love what is good, and to think what is true, and I will see what advantage I can derive from it." And when the necessity is urged upon him of being prepared for another life, he flatters himself that he shall not be condemned, because he does not commit any outward crimes ; and, besides, he then clothes himself with the garments of the internal man, and imagines that he will be received into Heaven because he has so much knowledge of heavenly

things ; and for a time he does, by this means, conceal his true character, both from himself and from others.

5. *And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear : and it was so.* By *waters* are denoted truths ; because waters are useful in cleansing and nourishing the body, as truths are in cleansing and nourishing the mind. The word *water* is used in this sense throughout the Scriptures ; and in many places it is almost manifest upon the surface that this is the meaning ; as, for example, in all that is said about *washing with water* in the Old Testament, and about *baptizing with water* in the New Testament, no one can find it difficult to see or to believe that spiritual washing, or purification from evils by means of truth, is what is meant. And so, when the Lord said to the woman, that, if she had asked Him, *He would have given her living water* ; and when He stood and said, — *If any one thirst, let him come unto Me and drink*, no one can doubt that by water He meant truth, and that by His giving water, He meant His giving instruction in truth. For the same reason, truth is sometimes not only denoted by water, but likened to it ; thus it is said that *the earth shall be full of the knowledge of the Lord, as the waters cover the sea*. But, whether it be manifest or not manifest, the spiritual meaning is the same throughout the Scriptures.

6. By *the waters under the heaven*, are denoted the same things as by *the waters under the firmament*, or *expanse* ; and that is, truths in the external man, or natural mind ; or, in other words, knowledges of truth and knowledges of good in the natural mind. These knowledges are what were before referred to, as the means by which the natural man is inclined to conceal his true character, both from himself and from others, and the means by which he flatters himself that he will gain admittance into Heaven.

7. The command that *the waters should be gathered together into one place*, and that *the dry land should appear*, in the spiritual sense denotes that, by the providence of the Lord, we become sensible that it will not do for us to judge of ourselves by the quality or the amount of our knowledge of what is good and true ; but must examine ourselves more deeply, and judge of ourselves by the state of our hearts and lives. Thus we are led to see, that, in judging of ourselves, these knowledges, which are denoted by *waters*, must be set aside, as things which in this respect are of no value. We thus gather them together into one place ; that is, we do not continue to keep them before our minds, but deliver them up to our memories, as things which are not useful to us now, but may be so hereafter.

8. And when these *waters* are removed, the *dry land* appears ; that is, when the things are removed

by which our true character has been concealed, and by which we have seemed to be different from what we really were, then we can see the quality of our wills, which is our real quality.

9. It should be observed that this is not the first thing which is done in the process of regeneration ; for we should not be able to examine ourselves, as to the external man, and there would be no use in our doing it, until the good feelings and true thoughts, which have been given us during our infancy and childhood, are revived in our minds, and are deliberately and voluntarily adopted as what we now consider to be good and true, and are disposed to entertain and cherish. If we should, before these things have been done, undertake to examine ourselves, we should not have within ourselves any standard for judgment. We might have from revelation a knowledge of what is right ; but, inasmuch as it would not in this case be implanted in our wills, we should have no disposition to conform to it ; and, if we could see what is right, we should have no disposition to do it. But if we have the radical principles of goodness and truth implanted in the internal man, then we have within us a spiritual eminence, from which we can look down into the external man, and see its quality distinctly ; we have within us a spiritual standard, by which we can judge it ; and we have a spiritual power, that is, some degree of love for what is good and true, so

that we can contend against the evils which we may discover.

10. Therefore, when we are properly prepared for the work, the Lord causes us to remove the coverings under which the natural man is concealed, in order that we may see its true quality. He causes us to look deep within ourselves, beyond our words and actions, to see what feelings they proceed from, and to what purposes they are directed. It is not enough for us to look merely at the surface; for our outward conduct may be regulated by the fear of punishment, or the hope of reward; or we may live in a society where sinful conduct is disgraceful, and where good conduct is attended with many and great external advantages. Consequently, we must not judge of ourselves by our external conduct under such circumstances; but we must look within ourselves, and see what the quality of the love is, from which we act; we must consider what we are inclined to do in secret; we must notice what our affections dwell upon, and what our thoughts dwell upon; we must consider what we would do if we had no fear of punishment or disgrace. We must thus ascertain what the affections of the natural man are; and, if we find that they are evil, we must repent of them; we must refuse to indulge them; we must not allow them to be active, even in our minds; we must not allow ourselves to think from them or according to them; we must regard all

such thoughts and feelings as sinful, — as opposed to God, and opposed to the goods and truths which He has implanted in our internal man.

11. And as far as we perform this work of repentance, — as far as we not only abstain from evil actions, but resist and overcome the evil affections and thoughts from which they proceed, so far will good affections and good thoughts flow in from the Lord through our internal man into the external. There is a continual influx of goodness and truth from the Lord; but they cannot enter into our minds, unless we resist and put away the things which are opposed to them. Hence it was that, when the Lord came into the world, and thus revealed His Divine Goodness and Truth, He commanded men to repent, in order that they might be prepared to receive Him.

12. Repentance is the principal work which is to be done in the state which is denoted by *the third day*. It is the principal means by which the way is prepared for the Lord to come, and for His kingdom to come into the mind. This is indeed a difficult work; and, in its beginning, it seems almost, if not quite, impossible. For the question then arises, How can any one oppose himself? How can he oppose his own inclinations? What inclination can he have to oppose his own inclinations? What inclination or desire can any one have to compel himself to do what he does not love to do, or to

abstain from doing what he does love to do? All these questions, and many other similar ones, are answered at once by the doctrine that we have an internal man and an external man, — an internal that loves goodness and truth, and an external that loves wickedness and falsities. When, therefore, we oppose ourselves, as we do in works of repentance, and as we do when we compel ourselves against our inclinations, then we act from the internal man in opposition to the external; or we act from the inclinations of the internal, and against those of the external.

13. At first it seems as if we could not be free, in the act of repenting and compelling ourselves; but, in reality, we are then far more free than we are when we are indulging the evil affections of the external man; for, when we are repenting and compelling ourselves, we are acting from the highest part of our nature, and are causing the higher part to have dominion over the lower part. To act from the internal man, and to make the external man obey, is nearly the same as acting from the soul, and making the body obey; and this every one knows to be according to true order, and to be the way in which we act when we act freely; but to have the external make the internal obey, is nearly the same as making the soul obey the body; and this every one knows to be contrary to true order, and the way in which men act when they are not free.

14. And, besides, when we are resisting our evil inclinations, and are compelling ourselves, we are acting under the influence of the Lord, who is always endeavoring to make us free, and who does make us truly free when He can induce us to abstain from evil. But, when we are indulging our evil inclinations, we are acting under the influence of evil spirits, who are not willing that we should be free, but desire to bring us under their dominion, and make us slaves to their lusts; and actually do make us slaves, whenever they can induce us to do evil, or to cherish the love of doing it.

15. But the work of repentance, and the work of resisting our evil inclinations, does not long continue to be as difficult as it is at first; for every act strengthens the internal man, and weakens the external; and, at the same time, brings something down from the internal, and implants it in the external.

16. *And God called the dry land Earth; and the gathering together of the waters called He Seas.* By the *Earth* is denoted the church. The reason why the *dry land* is now called *Earth*, is because, when the work of repentance commences, then man begins to be actually a church. And as the sea is a collection of waters, it denotes a collection of truths in the memory, which are not united with good, nor applied to use.

17. *And God saw that it was good.* These words,

as used here, and in other places, denote that the Lord has a good end in view in all that He does. He acts from Infinite Love; and He performs the work of regeneration in men, in order that they might become good, — that they might become recipients of good and mediums of good. And it is here in particular said that *God saw that it was good*, because, when the work of repentance is done, the good effects of it begin to be manifest.

18. *And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.* By *the earth* are here denoted the minds of men who have been doing the work of repentance. By this means they are prepared to receive heavenly seed, which is truth. By repentance those things which are denoted by weeds and noxious plants are removed, and the heart is softened so that the truth can enter. When the mind is in this state, truths are received with affection, and cherished with affection. Although they show us our evils, yet we do not then regard them as inimical, censorious, and condemnatory, but as friendly and saving; for we have already experienced some of the benefits which they come to bring. We have permitted the truth

to do some of its work within us, in the way of loosening and removing our evils; we have even co-operated with it, in the way of repenting of our sins, and fighting against our evil inclinations; and we have seen the effects of it, and we rejoice in them: consequently we are now willing to receive heavenly seed; we now receive it into good ground; and we now wish to have it spring up in us and bear fruit.

19. By the *grass*, by the *herb yielding seed*, and by the *fruit-tree yielding fruit*, are denoted the new perceptions of goodness and truth, and the new affections for them, which spring up and grow in the natural mind, after the work of repentance has been done in it. By *grass* are denoted perceptions and affections of the lowest kind; by the *herb yielding seed*, those of a higher kind; and by the *fruit-tree yielding fruit*, those of a still higher kind. These spiritual productions are designed for the nourishment of a new kind of life in the external man.

20. *And God saw that it was good.* These words denote that God, in His Divine Wisdom, saw or perceived that these spiritual productions would be good for men, as a means of regenerating and preparing them for Heaven.

21. It is represented in this history, that *God* performed all the works which were done upon this day, — that *He gathered together the waters unto one place, and caused the dry land to appear*, and

that *He caused the earth to bring forth grass, and the earth yielding seed, and the fruit-tree yielding fruit.* But while He is performing the spiritual works which are represented by these natural works, it seems to us as if we did them ourselves ; it seems to us that we do the work of repentance ourselves, that we examine ourselves, that we see the evil loves which prevail in the natural man, that we pronounce them to be evil, that we contend against them and overcome them ; and, when they are overcome and removed, it seems to us that the new perceptions of goodness and truth, and the new affections for them, which spring up in our minds instead of the former ones, are our own, — that they are a kind of spontaneous product of our minds, and that we are indebted for them to no one. But if we knew all that the Lord does for us, this would appear far otherwise ; for without Him nothing is done in the work of regeneration. He does much of the work while we are doing nothing, and are incapable of doing any thing. And then what we do is done by Him through us. He, in the first place, brings us into such a state of mind that we can do the work of repentance. He then leads us to examine ourselves ; He gives us light and understanding to see the evil things which exist in our minds ; He gives us wisdom, power, and desire to contend against them ; and, after the victory is gained, He gives us consolation and joy ; He also causes the

useful plants to spring up and grow, instead of the noxious weeds, which were there before. He performs the work from His Infinite Love ; and, when it is done, He pronounces it to be good.

22. *And the evening was, and the morning was, the third day.* By *day*, in the spiritual sense, is denoted a state of mind in which a series of spiritual works are done. By *evening* is denoted a state of obscurity with regard to spiritual things ; and by *morning* is denoted a state of light. And it is said that *the evening was, and the morning was, the third day* ; because, in the process of regeneration, man is continually coming out of spiritual obscurity into spiritual light ; for he is walking in a path that is growing brighter and brighter unto the perfect day.

IV.

GENESIS I. 14-19.

AND GOD SAID, LET THERE BE LIGHTS IN THE FIRMAMENT OF THE HEAVEN TO DIVIDE THE DAY FROM THE NIGHT; AND LET THEM BE FOR SIGNS, AND FOR SEASONS, AND FOR DAYS, AND YEARS; AND LET THEM BE FOR LIGHTS IN THE FIRMAMENT OF THE HEAVEN TO GIVE LIGHT UPON THE EARTH: AND IT WAS SO. AND GOD MADE TWO GREAT LIGHTS; THE GREATER LIGHT TO RULE THE DAY, AND THE LESSER LIGHT TO RULE THE NIGHT: HE MADE THE STARS ALSO. AND GOD SET THEM IN THE FIRMAMENT OF THE HEAVEN TO GIVE LIGHT UPON THE EARTH, AND TO RULE OVER THE DAY AND OVER THE NIGHT, AND TO DIVIDE THE LIGHT FROM THE DARKNESS: AND GOD SAW THAT IT WAS GOOD. AND THE EVENING AND THE MORNING WERE THE FOURTH DAY.

1. IN the revelations which have been made for the New Church, we learn that the spiritual world is, as to outward appearance, similar to the natural world. The inhabitants of the spiritual world are in the human form. They have bodies which look like our bodies, and senses like our senses; and they have external objects of sense, similar to those which we have; but their bodies are not material, nor are the things around them material, but spiritual; for all the substances of that world are derived from a spiritual origin, and they differ from material things, as the substance of our souls differs

from that of our bodies. They see things, hear sounds, and they handle things, as we do ; they eat and drink and walk about, as we do ; they converse together, and perform uses and acts of kindness for one another, as we do. Whence we learn that they are not ethereal and formless beings, as men naturally suppose ; but are substantial, organized beings ; and that they do not live in emptiness, nor in shadows and vapors ; but in a substantial, organized world, which is in all respects adapted to their bodies, as our world is to our bodies.

2. The most glorious object which we see in this world, the most useful object, and that upon which all other things most depend, is the natural sun. In the spiritual world there is an object which is in appearance similar, but which is far more glorious and beneficent, and upon which all other persons and things are far more dependent. For there is a spiritual Sun as well as a natural sun ; a Sun that shines on spiritual things, as well as a sun that shines upon natural things. That spiritual Sun is the Lord Himself ; or, rather, it is His glory, — the effulgence of His face, — the radiance of His person, — a visible manifestation of Infinite Love, of a Love that desires to give unto others all that it has, of a Love that is always operating for the good of all. From that Sun, as from our natural sun, proceed heat and light ; but the heat and light of the spiritual Sun differ from the heat and light of the

natural sun, as the spiritual Sun differs from the natural sun, — as a living person differs from an inanimate thing, — as He who is the Source of all life differs from an object which has no life. For the heat which proceeds from the spiritual Sun is in its essence Love, and is the Source of all the love and life of all beings; and the light which proceeds from that Sun is in its essence Wisdom, and is the Source of all wisdom, intelligence, and thought.

3. But although there is a spiritual Sun in the spiritual world, yet all who live there do not see it; for it depends upon their state of mind what they will see; the things which they see around them correspond to things which are within them. In this respect, the spiritual world differs very much from the natural world. And there are two principal reasons for this difference; one is that the spiritual world is more directly from a spiritual origin, and therefore more living, more obedient to spiritual laws, and more ready to conform to the spiritual states, necessities, and uses of its inhabitants. Another reason is, that, in this world, the good and the evil are mixed together, and consequently good things and evil things are mixed together in the world around them; whereas, in the spiritual world, the good are separated from the evil, and consequently none but good things surround the good, and none but evil things surround the evil. Hence every one there has things around him that corre-

spond to his internal state. Therefore, those who permit the Lord to reign within them, can see Him without them in an outward form; and the more fully they receive Him internally, the more constantly do they see Him, and the more glorious does He appear, externally. Those who receive Him most fully, see Him constantly as the spiritual Sun; those who receive Him less fully, see Him sometimes as a Sun, but generally as a Moon; and those who receive Him still less fully, do not see Him constantly in any form, but occasionally some of them see Him as a Sun, and others as a Moon. Those, however, who do not in any degree acknowledge the Lord, nor receive Him into their minds, do not see Him at all in any form.

4. In the spiritual sense of the works which are said to have been done on the preceding day, which is *the third day*, there is a description of the spiritual work of repentance; which constitutes an important part of the process of regeneration; for it is the means by which evils and falsities are removed from the external man, so that it may be conjoined to the internal. Repentance, according to the doctrines of the New Church, requires self-examination, so that we may see distinctly what our evils are; and then it requires that we should abstain from them, not only externally, but internally, — that we should refrain, not only from doing them, but from desiring to do them, — that we should abstain from them,

not only as before men, but as before the Lord, — that we should abstain, not only from all the evil that they can see in us, but from all that He can see.

5. And when the work of the third day has been done in any one, the work of the fourth day follows of course, as will be manifest from the spiritual sense of what is said about it.

6. *And God said, Let there be lights in the firmament of the heaven to divide the day from the night.* In the previous days there was light; for, on the very first day, *God said, Let there be light.* So in the previous states of regeneration, which are represented by those days, there is spiritual light; for, in the very first state, God causes it to shine. But it was not until the fourth day, that He set *lights in the firmament, or expanse*; so it is not until the fourth day, or state, that the lights are set up in the mind. In previous states, as was said, we have light; but we do not in those states see the Source of it; that is, we are not properly sensible that it is from the Lord. We were not fully aware, that the light which was in our minds was not our own. We saw it there, but we did not see that it came from elsewhere; and, consequently, we took it for granted that it belonged there, and that it was our own. But the work of repentance opens our minds to see the truth upon this subject. The whole of that work leads to this result; for all the evils and falsi-

ties which are to be repented of, arise from an inordinate love for ourselves, and an inordinate faith in ourselves. And, as we repent of those evils and falsities, as sins against God, we also repent of the self-love and self-faith in which they originate. And, as we repent of these, and overcome them, we receive love to the Lord, and faith in Him; for love to self is the opposite of love to the Lord, and faith in self is the opposite of faith in Him; consequently, when the former love and faith are overcome and removed, the mind is prepared to receive the latter love and faith, and therefore will receive them. The Lord is always endeavoring to give them, and nothing prevented their being received before, but the fact that the mind was pre-occupied by things which are opposite to them.

7. By the *firmament*, or *expanse*, is denoted the internal man; by the *lights*, which were set in it, are denoted love to the Lord, and faith in Him. These are the lights which arise in consequence of doing the work of repentance; and they are what enable those who are in the spiritual world to see the Lord as a Sun and as a Moon. And they would also enable those who are in this world to see Him in a similar manner, if their internal senses were not so embodied in external senses, and, for the time, united and identified with them, as to be unable to see any thing without them.

8. It is said that the lights are set in the firma-

ment *to divide the day from the night*. By the *night* is denoted a state in which we love ourselves supremely, and believe in ourselves. This state is a spiritual night. It is the state of all those who are in the hells; and for this reason they are said to *love darkness rather than light*. And because this is the signification of night, therefore it is said in the description of the New Jerusalem, that there will be no night there. And as *day* is the opposite of *night*, therefore day denotes a state in which we love the Lord, and have faith in Him. And when we have once had the lights set in the firmament of our mind, we shall henceforth regard it as day when we are in such a state as to love the Lord and to believe in Him, and as night when we love and believe in ourselves; and thus those lights serve *to divide the day from the night*.

9. It is said that they shall be *for signs, and for seasons, and for days, and years*. These words denote that we shall continually judge of ourselves, in the various states of mind which we pass through in the process of regeneration, by our state as to love and faith; for we shall regard these as our primary duties; we shall regard them as the lights set in our firmament, by means of which we can judge of every thing else, and by which we are to guide our course and mark our progress in the way of life.

10. *And let them be for lights in the firmament of the heaven to give light upon the earth: and it was*

sc. By the *firmament* is denoted the internal man, and by the *earth* the external; by the *lights in the firmament*, are denoted love and faith in the internal man; and by their *giving light upon the earth*, is denoted their showing the external man what he ought to do.

11. *And God made two great lights; the greater light to rule the day, and the lesser light to rule the night.* By the *two lights*, in the literal sense, are of course meant the sun and the moon; but by them, in the spiritual sense, are denoted, as was said before, love to the Lord, and faith in Him; and by them, in a still higher sense, are denoted the spiritual Sun and Moon.

12. There are some in the heavens whose principal characteristic is love to the Lord. All these, when they think of the Lord, think of Him as a being whose principal characteristic is love towards His creatures; they think of Him as continually loving them, and as doing good to them; they think of Him as the Source of Love, — as communicating it unto them, and endeavoring to communicate it unto all. They also think of Him as a wise being, and as the Source of Wisdom unto all; but they regard His Wisdom as subordinate to His Love, as the means by which it operates, and as the means by which it reveals and communicates itself unto us. Hence it may be seen that they will behold Him as a Sun, the heat of which is, in its essence, Love, and

the light of which is, in its essence, Wisdom ; they will behold Him as a Sun, because they have an image of it in themselves.

13. There are others, whose principal characteristic is faith in the Lord. And these, when they think of Him, think of Wisdom, or Truth, as His principal characteristic. They think of Him, also, as a God of Love ; but they do not think so much about His Love as about His Wisdom and faithfulness. Thus they make His Love subordinate to His Wisdom. When they do good to any one, they act principally from intelligence, and less from affection ; and, consequently, they think that the Lord does the same. Those who are of this character, when they see the Lord, see Him as a Moon, the principal characteristic of which is light, which represents Wisdom. Whence it may be seen, that those who are of this character are ruled by the lesser light, but those of the former character by the greater light.

14. *He made the stars also.* The *stars* are *greater lights* at a great distance, — at so great a distance that we can only see them, but do not feel them, and are not apparently affected by them. This sight of the stars corresponds to our knowledge of things good and true, when we merely know them, and have not yet come so near to them, spiritually, as to be affected by them. Perhaps every one knows what it is, to be in such a state of mind as not to love the Lord, nor to believe in Him : when this is the case,

it is spiritually night with us ; and if, while in those states, we have knowledges concerning Him, and occasionally think of Him, then our night is not totally dark, but is partially lighted up with stars ; for stars represent the knowledges of goodness and truth. But if we receive those knowledges, — if we cherish them in our minds, conform to them, and do what they require, — they will cease to be merely knowledges ; for they will grow in our minds, and will at length become faith and love ; and, consequently, they can no longer be represented by stars, but by the greater lights set in the firmament.

15. And there are some who know what it is, to be in such a state as to love the Lord, and to have faith in Him ; thus to have in their minds what are represented by great lights ; and afterwards to grow cold towards Him, and to leave off trusting in Him ; and thus to pass from spiritual day into spiritual night. Still they will remember what it is to have love and faith, and they will remember what their ideas of the Lord were, when they had love and faith in relation to Him ; and, if they think of those things, their night will not be totally dark ; for they will have as it were the light of stars. And, if they have respect to those knowledges, if they cherish them, and do what they require, they will again come into a state of faith and love ; they will come from night into day, and will again have great lights in their firmament.

16. In order that we may continue to enjoy these great lights, it is necessary for us to remember how it was that they were introduced and set up in the mind ; that it was by doing the work of repentance ; that it was by resisting the inclinations to things which are evil and false, and by overcoming our love to ourselves, and our faith in ourselves, in which all those inclinations originate, and thus preparing the way for the Lord to come into our minds, and give us love and faith in relation to Him. It is necessary for us to remember this, because the causes of spiritual night and darkness do not then cease to exist, nor cease to operate in us. Our selfish and worldly loves are continually endeavoring to rise up and recover their former dominion over us. We therefore have frequent occasions for doing the work of repentance, and contending against our evil inclinations ; and we have always need to be on the watch, and ready to perform the work whenever there is occasion. This is the only means by which we can continue to enjoy the light of day ; or by which we can return to it, when we have departed from it. This is the barrier between day and night, — between spiritual light and spiritual darkness ; it is a living barrier, consisting of perpetual aversion to the darkness, and of perpetual efforts to be delivered from it and protected from it, — also of a perpetual affection for light, and perpetual efforts to live in it and to do what it teaches.

17. *And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness.* It has been said, that *the firmament* denotes the internal man, or the internal mind; and that *the earth* denotes the external mind. When the great lights are set up in the internal man, — that is, when love to the Lord and faith in Him prevail in the internal man, — then we do not consider merely what will gratify our self-love, or consult merely our own judgment as to what is right; but we consider what the Lord wills; inasmuch as we love Him, we wish to know what He loves and desires, so that we may do it. He has also given us the means and a capacity for knowing what He loves; for when we love Him, we do, to the extent of our knowledge and ability, love what He loves; we love Him because we have seen that He loves to do good. When, therefore, the question arises, what we ought to do for any particular person, or in any particular case, one of the means of answering the question, is, for us to consider what love towards the neighbor would lead us to do; that is, what we should do if we loved him, and thus permit love to lead our thoughts; then we can best understand the Lord's will, and the instruction which He has given us. Thus, when we are under the influence of love to Him, we look up to Him for direction, as to one who loves and is wise; and He

leads us by causing His Love and Wisdom to shine upon us, and show us what is good.

18. But, if we have not yet come into such a state as to be governed by love to Him, and yet have within us the *lesser light*, which is faith in Him, then we do not trust in ourselves, and rely upon our own opinion with regard to our duty; but we look up unto Him for instruction; we study His Word; we listen to our teachers; and we use all the means which He has given us, for learning what He would have us do. Thus, when we have faith in Him, we look up to Him as to One who is Infinitely Wise; and His Wisdom shines upon us, and enlightens our understandings. And thus we may see how these *great lights rule over the day, and over the night, and divide the light from the darkness.*

19. It is true that spiritual light was given us in our previous states, and that we had power to distinguish between the light and the darkness; but we had no distinct knowledge of the Source of them; our spiritual condition was, in this respect, somewhat like what our natural condition would be if our sky were always covered with clouds; we should have light, a good deal of light, but we could see no sun, no moon, no source of the light; we should not therefore know to what we were indebted for it, nor even that we were indebted to any thing. But when we have done the work of repentance, have

denied ourselves, have overcome our self-love and self-confidence, and have begun to feel love to the Lord and to have faith in Him, then the clouds are removed; we become sensible that there is a spiritual Sun, as well as a natural one; we become sensible that the Lord alone is the Source of spiritual heat and light; we become sensible that He gives us power to distinguish between good and evil, and that He is constantly withdrawing us from evil and leading us to good. Thus we learn to acknowledge that the Lord Himself *rules over the day and over the night*, and that He *divides the light from the darkness*.

20. *And God saw that it was good.* These words denote that He, in His Divine Wisdom, perceived that it was good for men to have this work done in them. It is good; for, otherwise, we should for ever continue to be filled with delusion and dishonesty. We should imagine, and, on account of our self-love, we should take delight in imagining, that the spiritual light which is given to us is our own, that it is the radiance of our own understandings; and that the spiritual heat which is given us is our own, that it is a warmth originating in our wills; and thus we should dishonestly ascribe unto ourselves things which are not our own. But when our self-love and self-confidence are overcome, and when, instead of them, we begin to have love to the Lord and faith in Him, then we can see the truth

—and we love to see it—that all goodness and truth are from the Lord, and that we are merely recipients of them. It is good for us to be in this state; and, when we are in it, we see that it is good.

21. *And the evening and the morning were the fourth day.* By *the evening* is denoted a state of mind in which we are in some degree turned away from the Lord, and are therefore in obscurity; and by *the morning* is denoted a state when we are turned towards Him, and are consequently in the light; and *the evening* is in this case mentioned first, because, in the process of regeneration, we are advancing from a state of spiritual obscurity to a state of spiritual light.

V.

GENESIS I. 20-23.

AND GOD SAID, LET THE WATERS BRING FORTH ABUNDANTLY THE MOVING CREATURE THAT HATH LIFE, AND FOWL THAT MAY FLY ABOVE THE EARTH IN THE OPEN FIRMAMENT OF HEAVEN. AND GOD CREATED GREAT WHALES, AND EVERY LIVING CREATURE THAT MOVETH, WHICH THE WATERS BROUGHT FORTH ABUNDANTLY AFTER THEIR KIND, AND EVERY WINGED FOWL AFTER HIS KIND: AND GOD SAW THAT IT WAS GOOD. AND GOD BLESSED THEM, SAYING, BE FRUITFUL, AND MULTIPLY, AND FILL THE WATERS IN THE SEAS, AND LET FOWL MULTIPLY IN THE EARTH. AND THE EVENING AND THE MORNING WERE THE FIFTH DAY.

1. In the internal or spiritual sense of the history of creation, is contained a description of the process by which men are regenerated, — by which they are born again, — by which they are created anew, and prepared for Heaven. Naturally we are animals, having a capacity to become men; we have such loves as are required for living in this world, and these loves lead us to acquire such knowledge and understanding as are agreeable to them and subservient to them.

2. But, in order that we may be prepared for Heaven, we must have another and higher kind of love and of intelligence; we must have such love

and intelligence as the angels have who live in Heaven. And the process by which we are elevated out of the former state into the latter, is what is meant by regeneration.

3. This work consists of six parts, which are denoted by the six days, and by the works which were done upon them. These six parts of the work of regeneration are in regular sequence. The spiritual work of the first day prepares for the spiritual work of the second, and the work of the second grows out of the work of the first. And as it is with the first and second, so it is with all the days; the one that precedes prepares the way for the one that follows, and thus all parts of the work are connected together, and form one work.

4. In order that we may understand the work of the fifth day, we must go back and consider the work which was done on the third day. That work, according to the internal sense, was the work of repentance, — the work by which the life is reformed, by which evil propensities are resisted and overcome, and by which love to self and love to the world are subdued and made subservient.

5. And when the work of the third day is done, we are prepared for the work of the fourth day; which, according to the literal sense, consists in the setting up of *great lights in the firmament*; and which, according to the internal sense, consists in having love and faith established in the interiors of

the mind. This work follows the work of repentance ; because, by the work of repentance, our love to self and faith in self are overcome ; and, as these are overcome, we receive love to the Lord and faith in the Lord. By this means we pass from death unto life ; we are spiritually vivified ; our minds are opened interiorly and upward ; we become consciously and voluntarily united with the Source of life ; we become sensible that we receive, and we love to receive, spiritual heat and light, or love and wisdom, from the spiritual Sun. Thus we are spiritually vivified, called forth from our graves, and conjoined with the Soul of our souls. For, to be separated as to our affections and thoughts, to be destitute of love and faith in relation to Him, is spiritual death ; and to be conjoined to Him by love and faith, is spiritual life.

6. During the third day, it is said that *the earth brought forth grass, and herb yielding seed, and the tree yielding fruit*. By *the earth* is denoted the natural man. By the *grass*, by the *herb yielding seed*, and by *the tree yielding fruit*, are denoted the good affections and true thoughts which spring up in the external man, in consequence of doing the work of repentance. It is to be noticed that the grass, the grain, and the fruit-trees have no life in them, but are the food of those creatures which have life ; so they represent affections and thoughts, which have no spiritual thoughts, or, at most, a low degree of it

in themselves, and are principally serviceable as means of introducing things which are more living, afterwards.

7. While any one is doing the work of repentance, he is in the external man, or the external part of his mind; he is examining himself in that department; he is endeavoring to see what evils there are there; and then he is contending against them. And while he is doing these things, his internal mind is in a great degree closed up; because he is dealing with things which are opposed to it. As far as he does the work of repentance in relation to those things, — as far as he refuses to indulge them, and contends against them, — so far he does indeed think and act from the internal; but he does so obscurely. He has some memory of what his thoughts and feelings were when he was in an internal state, and he can act from the memory, and from such obscure light as comes to him through the clouds with which he is covered. Thus he has some light and heat in him; but he sees no Source of them; and, consequently, he imagines that they belong to himself, that they beam out of his own mind; he therefore imagines that he does the work of repentance, and performs all his other duties, of himself. He, at least, believes that he does much, and deserves much; and, consequently, his works, both of mind and body, are so far destitute of life; they are so far separated from the Source of life; like *the grass*,

the herb yielding seed, and the fruit-trees yielding fruit, they have an external life, but no internal life. Still it is necessary and useful for them, in this stage of their progress, to do works of this kind ; for they are then incapable of doing any that have more life in them ; and if they did not now do these that have little life, they never would be capable of doing those that have more.

8. But when we repent of the sins which we have committed, and afterwards refrain from them ; when we repent of evil desires, and henceforth refuse to indulge them ; and when we deny ourselves, and overcome the self-love and self-confidence in which all evil desires and evil actions originate, then we begin to feel a love to the Lord and a faith in Him, which are denoted by the two great lights which were set up in the firmament on the fourth day, to give light upon the earth. And when these two great lights are set up within us, when we love Him and believe in Him, then He is spiritually present with us, and manifest in us. He is manifest, because our eyes are open to see Him and His operation. He is manifest, because we then believe that He is the Source of Love and Wisdom, of goodness and truth. When therefore we perceive in ourselves any good affections and true thoughts, we do not ascribe them to ourselves, but we regard them as signs of His presence and operation within us ; we conceive that He infuses them into our minds ;

we conceive, that, when we love what is good, we love from Him; and that, when we think what is true, we think from Him; and that, when we do what is good and true, we act from Him. And thus we pass from the state which is denoted by *the fourth day*, to that which is denoted by *the fifth*.

9. *And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.* It was before said that *the waters* were gathered together into seas; and it was shown that *the waters* denoted religious truths in the natural man, or the views of those truths, which are taken by the natural man; and that their being *gathered together into seas* denotes that they were treasured up in the memory. But, when the great lights of love and faith have been set up in our firmament, the things in the memory are again brought up to view, and we are led to desire that the great lights may shine upon and vivify every thing in our minds; or, in other words, that we may look at every thing with the eyes of love and faith. Then the truths which are brought up from our memories are vivified; for we perceive them as from the Lord; that they are His Wisdom, — His present Wisdom; that they are the modes in which He now operates, and that He has revealed them unto us that we may know Him, acknowledge Him,

co-operate with Him, and receive the blessings which He desires to communicate. Thus truths are vivified by being seen in connection with Him who is the Truth itself and the Life itself. They are not now a dead letter. They are not words uttered, and then abandoned by Him who uttered them; but words which He is now speaking, — words which reveal unto us the Spirit which He is now breathing upon us.

10. And as His truths are made alive by being thus filled with their spirit and life, so are we, at the same time, made alive; for we perceive, that it is His Spirit that gives us understanding; that every thing good or true in us flows into our minds from Him; that we live from Him as our bodies live from our souls.

11. Now it is to be noticed, that, before the great lights were placed in the firmament, there were no *moving creatures that had life*; so, before man begins to have love and faith, there are no things in him, which are represented by the *moving creatures that have life*. There are no things which have in them any internal life; because there are no things which are connected with the Source of life. But when those lights were set up, then the waters brought forth abundantly the creatures that had life in them; so, when we begin to have genuine love and faith, we begin to have life in ourselves, and every thing within us begins to have life; for

love and faith are the means by which we are conjoined with Him who is Life itself, and the only Source of it. Hence it may be seen, that the living things which the waters brought forth, denote natural truths, vivified by being filled with the presence of the Lord.

12. *And fowl that may fly above the earth in the open firmament of heaven.* As by the *creatures that move in the waters* are denoted natural truths vivified, so by the *fowl* are denoted rational and intellectual truths vivified. As it is with natural truths, so it is with rational and intellectual truths: when they are regarded as proceeding from ourselves, and as our own, or when they are in any manner regarded as separate from the Lord, they are destitute of life; so, when they are regarded as from Him, they are filled with life.

13. But when we speak of truths as being filled with life, or as being destitute of life, we do not mean truths in the abstract, but men who possess them and think according to them; and when we speak of truths as being or not being connected with the Lord, the meaning is that the men who are thinking of them are, or are not, by means of faith and love, connected with Him.

14. As birds rise above the earth and fly in the air, so they represent those acts of the mind by which we spiritually rise above natural and material views of Divine Truth, and endeavor to obtain ra-

tional and spiritual views of it. And, in this sense, fowls, or birds, are spoken of in other parts of the Scriptures. Thus it is written in the Revelation, *And I saw an angel standing in the sun; and he cried with a great voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God.* By the *angel standing in the sun* is denoted the Lord Jesus Christ as He appears in the heavens; for John saw these things in vision; that is, when his spiritual senses were opened, so that he could see things in the spiritual world. And that by the *angel standing in the sun* is denoted the Lord, is evident, because when He showed the three disciples how He appears in the spiritual world, He appeared in a similar manner. This vision is a prediction of what was to take place at the end of the primitive Christian Church. By the *supper of the great God* is denoted the spiritual food which He is at this day giving to men, by revealing to them the spiritual sense of the Sacred Scriptures. By His *crying with a great voice* are denoted the desires and efforts of Divine Love to induce men to come unto Him, and receive the blessings which He is giving.

15. It is said that *He cried to all the fowls that fly in the midst of heaven.* That the word *fowls*, however, is not to be taken in its literal sense, every one knows; but in what sense it is to be taken, no one knows, unless he has obtained some knowledge

of the spiritual sense. If he is acquainted with that sense, he knows that fowls denote a particular class of men, — that they denote men who have a spiritual affection for truth, who look upward, whose thoughts ascend from the earth towards Heaven, who desire to know more of the Lord because they love what they already know, and desire to know more of Heaven, that they may live in a more heavenly manner. This is the class of men who are invited to *gather themselves together to the supper of the great God*; because they, and they only, would have a relish for such a supper as He has provided. It is probable that they alone would understand the things which He has revealed; and it is certain that they alone would have any genuine affection for them; that they alone would receive them as spiritual food into their minds, digest them, appropriate them, and be nourished by them; that is, receive new life from them.

16. And in Ezekiel similar language is used in foretelling the same event: *Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.* Here by the *fowls* are denoted those whose thoughts ascend to Heaven; by the *beasts of the field* are denoted those who love to do good; by the *sacrifice* is denoted the same as

by the great supper ; by the *flesh* are denoted the good things which the Lord is now revealing ; by the *blood*, the true things ; and by *eating* and *drinking* them, is denoted receiving them into the mind, and deriving spiritual life and strength from them.

17. But, in order that we may have thoughts that go upward, we must have affections for the things which are there ; and, in order that we may have affections for things which are above, we must overcome those affections which draw us downwards ; we must, as has been stated before, contend against our natural love for ourselves and faith in ourselves ; then we shall receive love towards the Lord, and faith in Him ; then our treasure will be in Heaven, and our hearts and thoughts will be there also.

18. *And God created great whales, and every living creature that moveth.* By the *great whales* are denoted the most universal truths which the natural man has for the regulation of his conduct. The *creation* of the *great whales*, in the spiritual sense, is the vivification of those truths.

19. Let us take for example this most universal truth, — that we should do unto others as we would have them do unto us ; and let us consider how this truth is before it is vivified, and how it is afterwards. The merely natural man needs this rule of conduct, and he cannot live in civilized society without it ; for without it he cannot treat his neighbors in a manner that will be satisfactory to them ; without it he

cannot obtain employment, because he cannot perform services as men wish to have them done ; for it is by this rule that he can determine what their wishes are when they are absent, or when they are unable to express them. But, with the natural man, this rule is destitute of life ; or, in other words, the natural man is destitute of spiritual life while he is using it ; for with him there is no acknowledgment of the Lord in relation to it, nor is there any regard for the good of the neighbor. He regards the rule merely as a means by which he may of himself determine what his neighbors desire, what they will consider as useful to them, and what they will be willing to reward him for. And the reason why he desires to know their wishes, or what they will regard as good for them, is not because he loves them, and desires to do them good ; but because he wishes them to love him, and do good to him. Thus the truth is then destitute of its proper life ; or, in other words, he who uses it in this manner is destitute of the life which he should have while he is using it.

20. And the way in which this truth is vivified, is by regarding it as from the Lord ; for then we shall consider it as applicable to us internally, as well as externally, — to our affections and thoughts as well as to our words and actions ; and, consequently, we shall not go on and conform to it externally, while we are disobeying it internally. We shall not out-

wardly do unto him as we should wish others to do unto us, and, at the same time, inwardly desire to do unto him as we would not have others do unto us. When we act in the sight of God, we look at what He looks at: we look not at the outward appearance, but at the heart. We begin with contending against those inclinations which we have, to do unto others as we would not have them do unto us; and, as fast as those evil inclinations are overcome, the opposite good inclinations will flow in; and then we shall begin to have a genuine love of doing unto others as we would have them do unto us; that is, we shall love to do so because we love them, and love to do good unto them; and not because we desire them to love us and do good unto us.

21. And, at the same time, our minds are opened upwards towards the Lord; for we begin by regarding the rule as from Him; and, as we advance, we become sensible that the disposition and power to conform to it are also from Him. We learn that our aversion to doing evil is derived from His aversion to doing it; and that our love for doing good unto others is derived from His love. Thenceforth, while we are conforming to this Divine law, we act from Him who is the life of it; and, while we are outwardly doing unto others as we would have them do unto us, we are at the same time inwardly doing so; and thus our conduct has a life in it, that makes

one with it, as a soul with its body. Hence it may be seen how this great truth is vivified, and how we are vivified by it.

22. The most universal and important truths are what are denoted by the *great whales*; and the more particular and subordinate truths are denoted by the *living creatures that move*; and by the *creation* of them is denoted the filling of those truths with life. So by the *creation* of the *winged fowl* is denoted the vivification of rational and intellectual truths, by learning to regard them as from the Lord, and as filled with His spirit and life.

23. *And God saw that it was good.* By *seeing*, in the spiritual sense, is denoted understanding, or perceiving with the mind; and by *good* is denoted spiritual good. This is a kind of good which the Lord, from His Divine Love, is continually endeavoring to do in every one; and when He can prevail upon any one to yield to His influence, and co-operate with Him, so that the work may be done, then His mind rests in it and calls it good. And they also, in whom the work is done, seem to themselves to have been raised from the dead, or, at least, to have come up from a lower degree to a higher degree of life; they are, consequently, filled with joy on account of the change, and call it good.

24. *And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.* That He blessed them,

denotes that when people come into the state which has been described, and have their minds opened to the Lord, and are willing to acknowledge Him, then He can communicate, and therefore does communicate, His blessings unto them. The command to *be fruitful*, and to *fill the seas*, denotes the will of the Lord that they may increase in love, and that all the truths which are in their memories may be filled with life; and the command, that the *fowl* should *multiply in the earth*, denotes the will of the Lord that all their rational and intellectual truths may also be filled with life.

25. *And the evening and the morning were the fifth day.* By *the evening* is denoted a state of spiritual obscurity; and by *the morning*, a state of spiritual clearness. And the reason why *the evening* is mentioned before *the morning* is because, in the process of regeneration, men are continually advancing from spiritual obscurity to spiritual clearness.

VI.

GENESIS I. 24-26.

AND GOD SAID, LET THE EARTH BRING FORTH THE LIVING CREATURE AFTER HIS KIND, CATTLE, AND CREEPING THING, AND BEAST OF THE EARTH AFTER HIS KIND: AND IT WAS SO. AND GOD MADE THE BEAST OF THE EARTH AFTER HIS KIND, AND CATTLE AFTER THEIR KIND, AND EVERY THING THAT CREEPETH UPON THE EARTH AFTER HIS KIND: AND GOD SAW THAT IT WAS GOOD. AND GOD SAID, LET US MAKE MAN IN OUR IMAGE, AFTER OUR LIKENESS; AND LET THEM HAVE DOMINION OVER THE FISH OF THE SEA, AND OVER THE FOWL OF THE AIR, AND OVER THE CATTLE, AND OVER ALL THE EARTH, AND OVER EVERY CREEPING THING THAT CREEPETH UPON THE EARTH.

1. IN the literal sense, it is said that, on *the fourth day*, God made two great lights, and set them in the *firmament of heaven*; by which, according to the internal sense, is denoted that, in the fourth state in the process of regeneration, He implants love and faith in the internal man. Love and faith are called *great lights*, because they bring us spiritually near to the Lord, and enable us to understand Him, and the goods and truths which proceed from Him.

2. In the internal sense of what was done on the two succeeding days, we can see the operation of those lights upon the external man. In what was done upon *the fifth day*, in the creation of fishes of

the sea and birds of the air, we can see the influence of those great lights upon his understanding; we can see that the truths in it are by this means vivified, — that they are filled with life, by being united to the Source of it. And, in what was done upon *the sixth day*, we can see the operation of those two great lights upon the will.

3. *And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind; and God saw that it was good.* By *the earth* is denoted the will of the external man; and by *the sea*, his understanding. Previous to the creation of the great lights, the earth brought forth nothing but vegetables; and afterwards it brought forth animals, — creatures that have life in them. So, before love and faith have been implanted in the internal man, the things which are in the external man have no life in them; but afterwards those things are vivified. As, upon the fifth day, the waters of the sea were vivified by being filled with fishes; so now, upon the sixth day, the earth, or dry land, is to be vivified by being covered with animals.

4. Before man is regenerated, there are usually many things in his will and conduct which are exter-

nally good. There are but few beings in the human form who renounce social order, make open war against their species, and exert all their faculties in doing evil ; but there are many persons, who, before they have been regenerated, appear to be friends to domestic and social order, and who seem to exert all their powers in doing good to their fellow-men. With reference to all natural things, they are good husbands and wives, good fathers and mothers, good neighbors, good members of society, and good citizens.

5. But all this goodness is then destitute of life, because it is regarded as from self, and it finally terminates in self. It is thus cut off from Him who alone is good ; and it is consequently out of His kingdom. It may have a life similar to vegetable life, and, like that, confined to the bark and the parts near the surface : but it has nothing within it corresponding to animal life ; it has no living soul in it that pervades and animates the whole body.

6. If we should judge them according to the outward appearance, we should say that they were good men ; for they constantly abstain from doing evil, and they are constantly employed in doing good. But what is the cause of their acting in this manner ? What are the principles from which they act ? What sort of spirit and of life is in their conduct ? Why do they abstain from doing evils ? Is it because they have an aversion to them, or because they are

afraid of the consequences? And why do they do good? Is it because they love it, or because they love the rewards and honors of it?

7. If we would have any genuine life in our conduct, and do works which are internally and really good, we must examine ourselves, and see what our condition is internally, and in the sight of God; we must abstain, not only from doing evil, but also from the love of doing it. And, when we do contend against and overcome this evil love, we shall find that a good love is springing up in our minds: for Heaven and Hell are opposites; and they are both present with us, and both endeavoring to gain possession of our minds. It is for us to decide the question. If we turn our faces to one, we turn our backs to the other; if we go away from one, we go towards the other; if we strive against one, we strive for the other; if we strive against an evil affection, there is concealed, in our efforts against it, an affection for good. While the combat continues, the good affection is not manifest; but it is operative: it is indeed the effort of the Lord and His angels to gain admittance; it is the power by which He is now preparing the way before Him; and when the obstacles are removed, that is, when the evil affection is overcome, then the good affection comes forth to view, and fills the mind with consolation and joy; the evil spirits leave us, and the angels come forward and minister unto us.

8. And inasmuch as all our evil affections originate in, and are various forms of, our love to ourselves and our faith in ourselves, therefore, while we are contending against the former, we are contending against the latter; and, when we overcome the former, we overcome the latter. And, when we overcome our love to ourselves, we shall perceive, as it were, a stream of love to the Lord flowing into our minds; and, when we overcome our faith in ourselves, we shall receive faith in the Lord. These two — this love and this faith — are what are denoted by the two great lights which were set up in the firmament; and by means of these two are effected all the subsequent parts of the work of regeneration. By means of these, or, more particularly, by means of faith in the Lord, it has been shown that the truths which are in the understanding are lifted up and vivified; or, as it is expressed in the literal sense, the waters are filled with moving creatures that have life, and the air with the fowl of heaven; and it is by means of these, or, more particularly, by means of love to the Lord, that the things of the will are lifted up and vivified.

9. By the things which belong to the will are meant the good things of the natural man, which were before spoken of; that is, the apparent goodness of those who abstain from evils, and who perform their duties as husbands and wives, as parents and children, as brethren and sisters, as neighbors

and citizens. It has been shown that all these good things, as performed by the merely natural man, are destitute of life ; but when they are done from love to the Lord, and faith in Him, or, in other words, when they are done by the spiritual man, they are filled with life. Then there is, within the mind, an affection from which the outward act proceeds, to which it corresponds, and of which it is the proper expression. When we love the Lord, we shall love those whom He loves, — we shall love to do the things which He desires to have done ; and, when we have faith in the Lord, we shall believe, and at length perceive, that, in doing those things, we are not acting of ourselves, but from Him. Love to Him delights in its being so ; and faith in Him perceives that it is so. Then our good works have an internal origin, — a vital force from which they come forth ; then there are within us affections which delight in doing such works, and which would do them if there were no prospect of receiving any thing in return.

10. Having, therefore, a knowledge of the distinction between goodness that is living and that which is lifeless, we may understand what is denoted by *the living creatures*, by *cattle*, *creeping things*, and *beasts of the earth*. Before the two great lights were set in the firmament, there were no animals on the earth ; and before love to the Lord, and faith in the Lord, are implanted in the internal man, there are no things in the external man which are repre-

sented by those animals ; that is, there is no goodness that is filled with life ; and there can be none, because love and faith are the means by which the things in the external man are vivified.

11. By the *cattle*, the *creeping things*, or things which move themselves, and by the *beasts of the earth*, are denoted the various kinds of goodness which exist in the external man, after they have been vivified. There are some kinds of goodness which look directly to the neighbor, and think of him alone ; and there are other kinds which have more or less regard to self : but all kinds are capable of receiving life ; for all are derived from the Lord, all proceed from His Love, all are means of usefulness in His kingdom, and all may, therefore, be filled with life in us by means of love and faith. Among the living creatures here spoken of, some are more useful and noble, and some less ; and this is for the sake of representing the various kinds of goodness which have been described.

12. *And God said, Let us make man in our image, after our likeness.* Here, for the first time, is man spoken of. All the things which have been mentioned represent things in the mind of man ; and all the works which have been described represent spiritual works, which are done in the mind during the process of regeneration. But man is not properly called man according to the spiritual sense, he has not come to maturity, he has not

fully arrived at a state of manhood, until he has had the spiritual works performed in him which are described in the previous words ; that is, until he has had goodness and truth vivified and united in him. Then, as to his spirit, he comes into the form of a man ; he has the qualities which men are designed to have ; and therefore he is called man.

13. There is an important sense in which the Lord Himself is the Only Man and the Only Angel. This idea is very familiar to angels, and to men who have been in some degree regenerated ; for, whenever they think of themselves, they also think of the Lord and of their relation to Him, of their being created by Him, of their being wholly dependent upon Him, of their continually receiving life from Him, and love and wisdom from Him. Thus they think of themselves as receiving from Him every thing in them which is human, every thing that makes them to be men ; and, when they think of His communicating any thing to them, they think of His communicating such things as are in Himself. When, therefore, they think of all angelic qualities, and all truly human qualities, as flowing from Him, they are led to think of Him as being full of those qualities, and consequently as being, in an absolute and independent sense, the Only Man, or the Only Angel ; and they think of themselves as angels and men, only because they continually receive angelic and human qualities from Him.

14. And, inasmuch as He is always communicating such things as are in Himself, therefore He is always making, or endeavoring to make, *images* and *likenesses* of Himself. Men become *images* of Him by renouncing their faith in themselves; by giving up the persuasion that they are of themselves wise, and that they have wisdom of their own; and then by receiving faith in the Lord, by learning to regard Him as the only source and possessor of wisdom, and to regard themselves as continually receiving it from Him. And they become *likenesses* of Him by denying themselves; by resisting their self-love, and by consequently receiving love to Him; and then by learning to regard Him as the source of love, and themselves as recipients of it.

15. Thus the Lord is continually endeavoring to make images and likenesses of Himself by communicating such things as are in Himself. But men do not actually become images and likenesses of Him until they become willing to receive the things which He gives, and to act from them. Then they do resemble Him as much as created beings can resemble Him who is uncreated, as finite beings can resemble Him who is Infinite, and as imperfect beings can resemble Him who is perfect. They resemble Him as to will and understanding, and as to outward form: for the human form is the proper form of all beings who have will and understanding; and it is the form in which they always appear

when they are manifest; it is the form in which angels and departed spirits have appeared, whenever they have been manifest; and it is the form in which the Lord Himself appeared when He dwelt among us, the form in which He appeared to those who saw Him after the crucifixion, and the form in which He appeared to John, as described in the Revelation.

16. They also resemble Him as to love, as to wisdom, and as to operation; for they receive His love and wisdom, and act from them and according to them. According to their measure and capacity, they love what He loves, think what He thinks, and do what He does; for He dwells in, operates in, and reigns in their souls, as their souls do in their bodies. They love to have Him dwell, operate, and reign there; they co-operate with Him in what He does within them; and then they love others as He loves them, and they co-operate with Him in doing them good. This is the state which men were designed to be in, and which regeneration brings them into; and, when they are in it, they are said to be born of God, and to be sons of God.

17. It is stated that *God said, Let us make man in our image, after our likeness.* And it is not known why He said, *Let us make man*, rather than, *I will make man*; or, *Let man be made*: but when it is known, that not only the Lord is present with men, endeavoring to regenerate them, but that

angels are also present, co-operating with Him, then the reason of this mode of speaking may be seen. From the revelations made to the New Church, we learn that all angels have been men; that they have all been regenerated; that they have all, by this means, been brought into the image and likeness of God; that they have all, by this means, been endowed with the disposition and wisdom which are necessary to enable them to co-operate with Him in regenerating and saving other men. We learn that angels do not live in idleness, and that they do not spend all their time in literally singing praises; but that they are employed in performing uses to one another and to men. As He, in whose likeness they are, is full of the love of doing good, and is constantly employed in doing it; so they, by the process of being brought into His likeness, are filled with the love of doing good, and particularly with the love of doing unto men such services as the Lord and His angels have done unto them.

18. Hence it may be seen, that when the Lord says, *Let us make man in our image, after our likeness*, He is speaking to those who are already in His image and likeness, and who are, therefore, capable of working with Him; He is speaking to the angels who are around Him, and ready to do His will. He has in Himself a love for doing these things for men; and He fills His angels with a similar love. As they are capable of working with Him, therefore

He says to them, *Let us make man*; and, as they are already in His image, therefore He says, *Let us make him in our image, after our likeness.*

19. *And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.* When a person arrives at natural manhood, all his previous knowledge and experience are made subservient to the views and purposes which he then enters into. So when any one arrives at spiritual manhood, when he becomes an image and likeness of the Lord, he obtains new views of Him and of His government, and new views of his own duty, and of the uses which he has to perform. And he has not only new views of these things, but also new feelings in relation to them; and these new views and feelings are manifestly superior to those which he has had while on the way into his present state: he accordingly conceives that these new views and feelings should thenceforth be predominant in him, and that all his former ones should be held subordinate.

20. Now, his new views and feelings arise from the fact, that he has become an image and a likeness of the Lord; or, in other words, that he has become sensible that he is merely a recipient of love and wisdom from Him. He takes so much delight in this, that he regards it as his life, and a departure from it as death; he takes so much delight in this,

that he can enjoy nothing else without it; he takes so much delight in this, that he desires to bring every thing else that there is in his mind into accordance, conformity, and correspondence with it. He wishes to be sensible that he is merely a recipient, and to enjoy the happiness of being so, not only while he is meditating upon his relation to the Lord, and while he is worshipping, but also while he is performing other duties, such as relate to his neighbors, to his own family, and to himself; he wishes to be sensible that he receives from the Lord the good love that he feels towards all these, and the wisdom by which he can bring that love into effect in doing them good.

21. The love and the wisdom which exist in his mind in relation to his neighbors, his family, and himself, are what are denoted by *the fish of the sea, the fowl of the air, the cattle, the earth, and the things that move upon it*. And he, as an image and likeness of God, has, according to the spiritual sense, dominion over all these animals, when he regards the love and wisdom which he has in relation to his neighbors, his family, and himself, as proceeding from the Lord, and when he conceives that all his feelings and thoughts in relation to them should be such as flow from the Divine Love and Wisdom.

22. When any one comes into this state, he is, according to the spiritual sense, a man; he has

arrived at spiritual maturity ; he has come into the state for which he was created ; he is conjoined unto his Maker ; he receives the blessings which the Lord gives unto him ; he acknowledges the Source from which they come down ; and he uses them for the purposes for which they are given.

VII.

GENESIS I. 27-31.

SO GOD CREATED MAN IN HIS OWN IMAGE, IN THE IMAGE OF GOD CREATED HE HIM; MALE AND FEMALE CREATED HE THEM. AND GOD BLESSED THEM; AND GOD SAID UNTO THEM, BE FRUITFUL, AND MULTIPLY, AND REPLENISH THE EARTH, AND SUBDUE IT; AND HAVE DOMINION OVER THE FISH OF THE SEA, AND OVER THE FOWL OF THE AIR, AND OVER EVERY LIVING THING THAT MOVETH UPON THE EARTH.

AND GOD SAID, BEHOLD, I HAVE GIVEN YOU EVERY HERB BEARING SEED, WHICH IS UPON THE FACE OF ALL THE EARTH; AND EVERY TREE, IN THE WHICH IS THE FRUIT OF A TREE YIELDING SEED: TO YOU IT SHALL BE FOR MEAT.

AND TO EVERY BEAST OF THE EARTH, AND TO EVERY FOWL OF THE AIR, AND TO EVERY THING THAT CREEPETH UPON THE EARTH, WHEREIN THERE IS LIFE, I HAVE GIVEN EVERY GREEN HERB FOR MEAT: AND IT WAS SO.

AND GOD SAW EVERY THING THAT HE HAD MADE; AND, BEHOLD, IT WAS VERY GOOD. AND THE EVENING AND THE MORNING WERE THE SIXTH DAY.

1. THE nature of the Lord's Love is such as to lead Him continually to desire and endeavor to communicate unto others the things which are in Himself, and the things which are His own. The finite and imperfect love which we have leads us to desire to communicate unto others all our thoughts and feelings and happiness. We all have some thoughts and feelings which we regard as valuable

to us: they enable us to understand our duties, and to perform them; they contribute to, and in fact constitute, our welfare and happiness. If we love others, we shall, of course, desire that they may have such affections and thoughts; and we shall do whatever we can, in order that they may have them, or, at least, that they may have an opportunity to receive them if they choose. Now, this tendency of love in us may enable us to understand the doctrine of the New Church concerning the Divine Love, — that it causes the Lord to desire and endeavor to communicate unto others the things which are in Himself; to give unto them His affections and thoughts, His love and wisdom, His goodness and truth.

2. We also learn that He actually communicates His Love and Wisdom to all beings, whether in the spiritual world or in the natural: we learn that He created them because He desired to communicate His Love and Wisdom unto them; that He created all men in such a manner as to be capable of receiving them; also that they actually do receive them; and that this is the reason why they are capable of loving and thinking at all. We learn that all who love and think receive love and thought from the Lord: but they are all free agents; and, in receiving love and thought from the Lord, they modify them so as to adapt them to their own states, wishes, and purposes. Those who are willing to receive them, and to be led by the Lord, only modify them in such a

manner as to accommodate them to their finite and imperfect states; but those who are unwilling to receive them, and thus to be led of the Lord, pervert them, and turn them into their opposites. But the Lord's constant effort is, that we may, according to our measure, love and think as He does.

3. Now, inasmuch as He communicates His Love and Wisdom unto us, therefore, if we do not pervert them, we are in His image and likeness. We have an understanding that resembles His understanding; for, if we had not, we could not receive His Wisdom. We have a will which resembles His will; for, if we had not, we could not receive His Love. And we have a form that resembles His form: for His form is the form of His will and understanding; it is the form which is best adapted to them; it is the form in which, and through which, they can most freely operate. And inasmuch as He has made us to be recipients of His Love and Wisdom, as He has consequently given us wills and understandings which resemble His will and understanding, therefore He has also given us forms that resemble His form; so that we may have forms that are adapted to our wills and understandings, — forms in which, and through which, we can operate most freely. Thus it is intended that we should, as to internals and as to externals, resemble Him, as much as it is possible for creatures to resemble their Creator, and for finite and imperfect beings to resemble Him who

is Infinite and perfect. We are made to resemble Him, in order that we may receive the things which are in Him ; we are made to resemble Him by receiving them ; and, the more full the reception is, the greater will the resemblance be.

4. Although we are finite beings, and it is impossible that we should be otherwise, yet, in the abundance of His Love, He has provided that there should be in us also an image of His Infinity ; for He has made us capable of endless improvement, so that we may receive more and more of His Love and Wisdom to eternity. And, besides, He has created, and is now creating, an immense multitude of human beings. He has also made them all different from one another : no two of them receive precisely the same things from Him ; and, consequently, no two of them are precisely alike. But they all receive different things, that is, different forms of love and wisdom, by means of which they have a taste and a capacity for performing different uses. Thus they are, when considered all together, a more perfect likeness of the Lord than any individual is ; they are a more adequate recipient of His fulness ; and by their love to one another, and by their adaptation to one another, they constitute a man : they are, as to their capacities and uses, arranged like the different parts of the human body. Hence it may be seen why every person, who does not pervert the Divine Influx of Love and Wisdom, is in

the human form ; why every society of angels is in that form ; and why the whole heaven is in that form.

5. *So God created man in His own image, in the image of God created He him.* In the literal sense, these words relate to the creation of man : but, in the internal sense, they relate to his regeneration ; that is, to the process by which he is raised out of a natural state into a spiritual one, and by which the image is restored after it has been effaced by sin. With regard to this process, many things are described in the previous verses of this chapter ; but in the internal sense of the present verse, which says that *God created man in His own image*, we are taught that men are, by regeneration, brought into such a state as to receive Love and Wisdom from the Lord, as to be willing to receive them, and willing to act from them and according to them.

6. *Male and female created He them.* By *male and female*, according to the internal sense, are not denoted the two sexes into which mankind are divided, but the two faculties which constitute every mind. By the *male* is denoted the understanding, and by the *female* is denoted the will. These two faculties are here called *male and female*, because the state is now approaching, in the process of regeneration, for them to be united ; and the union between them is a spiritual kind of marriage.

7. In the first stages of regeneration, the understanding of man is elevated above the will, so that he can understand truth which he does not will and love to do. If this were not so, he could make no progress; he could not rise out of his natural state into a spiritual one; nor could he see that his evils are evils; and, consequently, he could not resist them. But now he can see that they are evils; he can contend against them, overcome them, and, consequently, receive the opposite goods. Now, there is goodness, or love, in the will, which may be united, or married, to the truth in the understanding. And as the understanding and will of man are spoken of, when he is formed into an image and likeness of the Lord, therefore those faculties are referred to when they are brought into order; when the understanding has renounced self-intelligence and self-confidence, and has become a recipient of wisdom from the Lord, and of faith in Him; and when the will renounces the love which is derived from self, and directed to self, and receives from the Lord love to Him and to every thing that is good.

8. *And God blessed them.* These words denote that there is, in this state, a manifestation of His Love and good-will. He always loves man more than we can imagine; and He is always acting from love in relation to them. But this is not always manifest: on the contrary, it sometimes appears to them as if He did not love them; for He sometimes

sees that it will not be good for them to give them what they desire. But when they come into the state which is here described; when they receive, and are willing to receive, love and wisdom from the Lord, — then it becomes manifest that He loves them: for then they desire such things as He leads them to desire; they desire such things as will be good for them; and, consequently, He gives them what they desire. Hence it may be seen why it is said, on this occasion, that He blessed them.

9. *And God said unto them, Be fruitful, and multiply.* To *be fruitful*, or to fructify, or to bear fruit, denotes, according to the spiritual sense, to increase in love, or goodness; and to *multiply* is to increase in wisdom, or truth. And this is the case with men when they keep themselves in a state to receive goodness and truth from the Lord; for every good and every truth which we receive from Him, is, as it were, a casket, containing infinite things, because it proceeds from Him who is Infinite, and who desires to give all that He has to us. And when we in heart look up unto Him from whom it comes, and also to the uses for which it is given, then the casket is opened, and the interior and more precious contents are brought forth to view.

10. *And replenish the earth, and subdue it.* By *the earth* is denoted the external man. To *replenish the earth* is to bring the goods and truths of the internal man down into the external: to *subdue*

the earth is to bring the external man into subordination and correspondence with the internal.

11. *And have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.* By these animals are denoted the goods and truths of the external man. The truly human part of man is that which is denoted by the image and the likeness,—that which is willing to receive, and does receive, love and wisdom from the Lord. All other things in him are represented by the earth itself, and by the animals which are upon it; and over all these things the truly human part is to *have dominion*. And to *have dominion* over them is to keep them in their proper places, in their true relations, and in a suitable state for continually receiving, and conforming to, the spirit and life which flow in from the internal man, and, through that, from the Lord.

12. *And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth; and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat.* In this and in the following verse, according to the spiritual sense, are described the various kinds of food by which the mind is nourished. In the literal sense, food for the body is described; but there is a correspondence between the mind and the body, and so between the food of the mind and the food of the body.

13. Every mind that is in an orderly state is continually endeavoring to gain a knowledge of something that is good and true ; and this it does, not only when it is investigating some new subject, but also when it is considering things which it has known before : for the mind, when it has an appetite, when it has a genuine affection for what is good and true, has the power of detecting, and extracting something from, all subjects. Now, the knowledge, or perception, of any thing that is good is the food of the mind ; and the knowledge, or perception, of any thing true is the drink of the mind. Upon this kind of food and drink the mind lives. They are as necessary for its sustenance as material food and drink are for the sustenance of the body. There is also a spiritual kind of hunger and thirst, a spiritual mode of eating and drinking, a spiritual kind of digestion, and a spiritual kind of life and strength, which are thence derived ; and these spiritual things are what are denoted whenever the natural things are spoken of in the Sacred Scripture.

14. There are several regions, or departments, of the mind, one above another, or one within another ; and all these departments have different loves ; and these different loves require different kinds of food. The highest department is filled with love to the Lord ; in the one next beneath this is love to the neighbor ; and beneath this are the departments which are occupied by the love of self and the

world. All these loves have things around them which they feed upon, and by which they are nourished.

15. In the verse which we are now considering is described the food of that department where love to the Lord, and the love of receiving love and wisdom from Him, reside. By the *herbs bearing seed* are denoted truths which lead to good ; or, in other words, truths which have a tendency to make men better, and therefore happier. When any one who loves the Lord, and loves to receive love and wisdom from Him, perceives such truths as we have now spoken of, his love is gratified, it is fed, it is nourished and strengthened. His love is also continually desiring such truths ; and this desire is what is denoted by hunger.

16. And by the tree, in which is the fruit of a tree yielding seed, are denoted the good effects which are produced by conforming to truths, and the good feelings which are thus produced in the mind. Thus is this department of the mind constantly supplied with provision, — first by a knowledge of truths which lead to good, and then by a knowledge of good, which is produced by obedience to truths ; and thus is love to the Lord perpetually fed and nourished.

17. *And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given*

every green herb for meat. By the *beast*, the *fowl*, and the *moving things in which there is life*, are denoted the subordinate loves which exist in the mind ; and by the *green herb* are denoted the things which they live upon.

18. It is not, however, to be inferred, from what has been said about the food of the mind, that it depends wholly upon what comes into it from without : for it is true in relation to the mind, as well as to the body, that there is a life which is more than meat ; and that the mind depends more upon the life, the love, and the wisdom which flow in from within, from the Lord, than upon the knowledge of things which are good and true that comes in from without. But there is a correspondence between the things which come into the mind by an internal way, and those which come in by an external way ; and when we receive with a proper affection, and use in a proper manner, the things which we receive from without, then the Lord will give us the corresponding things from within.

19. According to the literal sense, the six days are represented as days of labor ; and, in the spiritual sense, they denote states in which men are obliged to labor : for no progress can be made in the work of regeneration, without labor. When we begin to act as of ourselves, our natural loves are operative, but not our spiritual ; and we are, for a time, inclined to act under the influence of our

natural loves, and feel opposed to the dictates of spiritual love. We are taught, that, if we would go into the world where spiritual love reigns, we must deny ourselves, renounce the world, and every thing that we value in the world. We are almost ready to believe that the good things of this life are really evils. But the evil is not in the things themselves, but in our manner of regarding them : it consists in our thinking of them merely as means of selfish and sensual enjoyment, — as means of gratifying our love to self and to the world. When worldly things are thought of in this manner, they are abused and perverted, and thus they are turned into evils ; they are turned into idols, and into obstructions between us and the Lord, and between us and the neighbor. Nothing of all this is to be attributed to the things themselves, but every thing to the abuse and perversion of them. The good things of this life are produced and given to us as a means of bringing us into a state of mind in which we shall love the Lord and the neighbor, and then as a means of doing good to them. They are given to us from love towards us, and for the purpose that we may become receptive of the love from which they are given, and that we may learn to act from it in relation to others.

20. Hence it may be seen, that, by regeneration, self and the world are to be made subservient to the Lord and the neighbor, and that love to self and

love to the world are to be made subservient to love to the Lord and love to the neighbor. And when this work shall have been done in us; when the Lord's image and likeness shall have been restored in us; when we shall have learned to look up unto Him as goodness itself and truth itself, and the Source of them, and shall regard ourselves as merely recipients of them, — then something of our Maker will be manifest in us: His designs and intentions will be manifest; for we shall be what He intended that we should be. Then we shall not absorb and obstruct the influence of His Spirit; but we shall be transparent; we shall take delight in communicating to others what we receive, and in having them think that it is from the Lord, and not from ourselves. And, when we learn to praise Him, then will all the things around us learn to praise Him: for we shall see that they are all from His Love and Wisdom; that they are all, in their degree, images of them; and that they are all designed for wise and good ends. Thus, when we permit Him to be present and reign in us, we shall see that He is present and reigns in all things.

21. *And it was so; and God saw every thing that He had made, and behold it was very good.* As the Lord is spoken of as having made every thing that was made, so, in the process of regenerating men, He does every thing that is done: for although it is necessary that we should co-operate with Him, in

order that any thing may be done, yet He leads us, and enables us to co-operate with Him; He gives us every thing that is true in our understandings and good in our wills, so that, what we do, He does through us; and, when He finally brings us into His image and likeness, He enables us to see that this is so. The things which were previously done were said to be good; but, when this is done, all things are said to be very good: for then the end which He has in view is accomplished; man is made, and is conjoined to his Maker.

22. *And the evening and the morning were the sixth day.* By *the evening* is denoted a state of spiritual darkness and obscurity, and by *the morning* is denoted a state of spiritual light and clearness. And as, in the process of regeneration, man is continually advancing from spiritual darkness to spiritual light, therefore, in the literal sense, the evening is mentioned before the morning; and his days are spoken of as commencing in the evening, and ending in the morning.

VIII.

GENESIS II. 1-3.

THUS THE HEAVENS AND THE EARTH WERE FINISHED, AND ALL THE HOST OF THEM. AND, ON THE SEVENTH DAY, GOD ENDED HIS WORK WHICH HE HAD MADE; AND HE RESTED ON THE SEVENTH DAY FROM ALL HIS WORK WHICH HE HAD MADE.

AND GOD BLESSED THE SEVENTH DAY, AND SANCTIFIED IT; BECAUSE THAT IN IT HE HAD RESTED FROM ALL HIS WORK WHICH GOD CREATED AND MADE.

1. *Thus the heavens and the earth were finished, and all the host of them.* These words refer to what is recorded in the preceding chapter. In the literal sense, we have there a history of the creation of the heavens and the earth; but, in the spiritual sense, we have a description of the regeneration of man. By the six days are denoted six general states which men pass through in the process of regeneration; and by the works which are said to have been performed on those days are denoted the spiritual works which are done in the corresponding states.

2. During those six states, truth is the ruling principle in the mind; but, in the state which is represented by the seventh day, goodness, or love, becomes the ruling principle. It is necessary that truth should at first be the ruling principle; because

the loves which then prevail in the mind are not heavenly loves, but selfish and worldly loves, which are opposed to heavenly loves, and lead men into all kinds of evils.

3. Consequently, in the first states of regeneration, we are obliged to oppose these natural loves ; we must overcome them ; we must bring them into subjection, so that they may not rule in us, but serve. And the only means by which this work can be done is truth : for truth teaches us that it is contrary to the will of God that those natural loves should prevail in us ; that it is opposed to His Infinitely pure and holy Love, and to the loves which prevail in heaven. Truth teaches us, that, if we suffer those natural loves to prevail in us, the Lord cannot do for us the good things which He desires to do ; that He cannot bring us into the state which He desires us to be in ; and that we cannot dwell in His kingdom, because we should be unhappy there ourselves, and should be the means of making others unhappy ; that we should be obliged to go away into outer darkness, and dwell among those who are as wicked and miserable as we should be. The truth also shows us what evils flow from those natural loves ; and, consequently, what we must abstain from, if we would not be under the dominion of them. These evils are pointed out and forbidden in the Ten Commandments.

4. And truth not only shows us what we must do,

but it is the means by which we must do it: for, when we are inclined to do any of the things which are forbidden, the only way in which that inclination can be overcome is by reflecting upon the fact, that it is forbidden, and therefore must not be indulged, even in thought, — by reflecting upon the goodness of Him who forbids it; upon the merciful purposes for which He forbids it; and upon the spiritual consequences of doing it, and of abstaining from doing it. Now, as water, when it is properly applied to fire, will extinguish it, so will the truth, which corresponds to water, extinguish evil loves, which correspond to fire, when it is properly applied to them. And then as heavenly fire came down upon the offering of Elijah, so will heavenly loves flow into our minds when natural loves are extinguished.

5. But there are very many evils and disorders in our minds while we are in a natural state; and they are not overcome at once, by a single act, but gradually, and by a long series of spiritual conflicts. And, as evils are removed gradually, so the opposite heavenly goods are introduced gradually. We very soon begin to enjoy some of the advantages of abstaining from doing evil, and of doing good; and these advantages serve as a medium by which an affection for doing good is insinuated into the mind, and, at the same time, an aversion to doing evil. And, as we advance, these affections and aversions

increase at every step we take ; and their power is added to the power which the truth originally had in our minds : so that obedience does not continue to be mere obedience ; so that truth does not continue to operate alone, but is attended and clothed with good.

6. But as long as any disposition to do evil remains active in us, and as long as there is any unwillingness to do good ; as long as there is any want of love for doing it, which is the case as long as we desire any reward for doing it, — so long is truth the ruling principle in us, and so long is it necessary that it should be. But, as fast as evil loves are overcome, good loves flow in. When, therefore, we have fully conformed to the truth, in contending against our evil loves ; when they are overcome, so as to make no farther opposition, — then good loves flow in without obstruction, and operate without impediment. Then love, or goodness, becomes the ruling principle in us ; and truth becomes subordinate to it. Then we do not abstain from doing evil so much because the Lord has given us a commandment against it, as because He has given us an aversion to it ; and we do not do good so much because He has required it of us, as because He has given us a love for doing it. Our regard for the Lord changes, but it does not cease ; it does not diminish, but it increases. We do not come into such a state that we can do good without Him, or

that we are less dependent ; but into a state in which we are far more sensible of our dependence, and in which we take delight in being dependent. But our regard for Him changes when we come into the seventh day ; for as goodness, rather than truth, then begins to be the ruling principle in us, so we begin to think more of the Lord as the Source of Love, or Goodness, than of Wisdom, or Truth.

7. Another remarkable characteristic of those who have arrived at the seventh day is that they have an intuitive perception of truth : they have no need of any evidence that it is true ; for their minds are open to the Lord, and they receive within themselves the testimony of the Spirit of Truth. The reason why they have this power of perceiving is because their ruling love is love for Him who is the Truth Itself, and consequently for every thing that the Truth teaches. We all know how easy it is for us to perceive whether a thing be favorable or unfavorable to our self-love and self-interest. Equal, and even much greater, would be our ability to perceive spiritual truth, if our minds were opened in the manner which has been described, and if they were quickened by being filled with love to the Lord.

8. It is said that *the heavens and the earth were finished, and all the host of them*. It has been shown that by *the heavens* is denoted the internal man ; by *the earth* is denoted the external man ;

and by *all the host of them*, in the literal sense, are meant the sun, moon, and stars ; but by *all the host of them*, in the internal sense, are denoted the things which are in the internal man ; which are love to the Lord, represented by the sun ; faith in Him, represented by the moon ; and the knowledges of goodness and truth, which are represented by the stars. And that *the heavens and the earth, and all the host of them, are finished*, denotes that the internal man and the external are regenerated, and that the external is brought into correspondence with the internal.

9. *And, on the seventh day, God ended His work which He had made.* By *day* is denoted a state of mind ; and as natural days are times when we enjoy the heat and light of the natural sun, so spiritual days are states of mind in which we enjoy the heat and light of the spiritual Sun ; that is, states in which we receive love and wisdom from the Lord. By *the seventh day* is denoted a perfect and holy state. By *His work which he had made* is denoted the work of regeneration. To *end the work* is to introduce men into this perfect and holy state. It is called perfect, not because it is absolutely so, not as implying that no farther progress can be made ; but because all evil inclinations are overcome ; because all opposition is then at an end ; and because there is, therefore, no more spiritual labor and conflict. Progress is perpetual ; and instead of a person's

coming to the end of it, when he comes into the seventh state, he then rather comes to the beginning of it : for he then perceives that all obstructions are removed, so that there is nothing in the way of his making progress. And it is called holy, not because it is so in itself, nor because it is absolutely so ; for the Lord alone is holy, and the angels are sensible that they are not of themselves in any degree holy : but their state is called holy, because they receive holy things from the Lord ; and, in this sense, they will continue to grow more and more holy for ever.

10. *And He rested on the seventh day from all His work which He had made.* In other parts of the Scriptures, it is said that He is always operating, and yet that *He fainteth not, neither is weary* : whence it is evident that the word *rest*, in this case, is not to be understood according to the literal sense ; but we are to consider that the truth is clothed with appearances, in accommodation to human understanding. In the spiritual sense, instead of the work of creation, the work of regeneration is treated of ; and this, as well as the other, is the work of God : for of ourselves we can do nothing ; and this is especially so with regard to a work which is so entirely opposed to our natural inclinations. If we were left to ourselves, we should continue in sin ; and not only so, but we should continually sink deeper and deeper in it. But He makes

sin fearful and disagreeable to us ; He makes us desire to be delivered from it ; He makes the paths of righteousness seem pleasant, and makes us desire to walk in them. Thus He brings us up out of an infernal state into a heavenly one ; He bears us up as on eagles' wings, and brings us unto Himself. And yet He does all this work without violating our freedom ; He does it, indeed, through our free will ; He does it by leading us to do it, so that the work seems to be our own, and so that it is our own as much as any work that we do. But one great part of this work is to make us sensible that we do not perform this, or any other work, of ourselves ; and to make us know, and willing to acknowledge, Him who worketh in us both to will and to do.

11. And when the works, which are represented by the six days of labor, have been done in us ; when every thing has been overcome and removed which is opposed to the Lord, and to the goodness and truth which He wishes to implant in our minds, — then we do not cease to work ; but we cease to do such work as we have been doing. We do not contend against our own inclinations ; we do not do any thing which we are unwilling to do, nor refrain from doing any thing that we desire to do. It is not then necessary that we should do any such work : for we then have no inclinations which are evil, and ought to be resisted ; nor have we any desire to do things which we ought not to do, or

any unwillingness to do things which we ought to do. We therefore do rest from such labors; but we do not cease to be active; we do not become idle; but we act with more efficiency than ever: for our mind is then united; all our affections are harmonious; there is no discord, hesitation, embarrassment, or reluctance, in our minds; but we are disposed to do whatever there is for us to do, with the whole heart, the whole soul, the whole mind and strength. We have more love for doing good than we had before; we have more wisdom for doing it, and more ability to do it; and we have not any of the internal hinderances that we had before; and consequently we do more good, and in a better manner, than ever before.

12. And as, when we enter upon the seventh day, we cease to do some of the works which we did before, and become able to perform other works better than before; so He who dwells in us and operates in us of course ceases to do in us some of the works which He did before: thus He, as it were, rests from those works in us. But He does not cease to operate in us: on the contrary, He then begins to operate in us more freely, and to do His will more fully, than ever before.

13. *And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made.* To bless that day, in the spiritual sense, is to bless those who

are in that state, by communicating to them more abundantly the things which are in Himself, — His goodness, His truth, and the happiness which He feels in doing good and communicating. To sanctify it, that is, to make it holy, is to communicate His holiness unto those who are in that state, and to protect them from every thing that is unholy. That He blessed the seventh day, and sanctified it, because He then rested from the work which He had made, denotes that He communicates these blessings unto men when they are prepared to receive them, by having the spiritual works done in them, which are represented by the six days' labor.

14. In ancient times, people understood the meaning of these things, and received instruction from them; but, as they degenerated, the meaning grew more and more obscure, and finally was lost entirely. The Israelites were required to observe the Sabbath in the following manner: *Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.* And then the reason given for all this is as follows: *For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed*

it. Here we see that nothing is required in the observance of the Sabbath but natural rest, — nothing but abstinence from all kinds of labor. In a subsequent part of the Mosaic law, another thing is required ; and that is, a burnt-offering of two lambs, — one in the morning, and the other in the evening. They were not required to meet together on that day to read the Scriptures, to give and receive instruction upon religious subjects, or to sing the praises of the Lord ; but they were merely required to rest, to abstain from their usual occupations, and to offer the burnt-offerings. It is true that there was a spiritual meaning to all these things ; but nothing of it was revealed to the Jews, because they were not in a suitable state for receiving it.

15. But, when the Lord came into the world, the day was changed from a day for natural rest and external rites to a day for giving and receiving religious instruction, for meditation on spiritual subjects, and for the exercise of charity. This change was then effected by the instruction and example of the Lord Himself ; and, at the same time, He, in some degree, opened to them the Scriptures, and thus gave them materials upon which their thoughts might be suitably occupied on the Sabbath. But He did not reveal to them the spiritual sense of the Scriptures ; He did not reveal to them the spiritual origin and the spiritual significance of the Sabbath. He said, indeed, that the Son of man was Lord of

the Sabbath; and that the Sabbath was made for man, and not man for the Sabbath: but He did not explain these things so that they were understood at that time. They were among the things which the people of that day could not well receive, and which He promised to show them more plainly afterwards.

16. But now, at His second coming, the Lord has opened unto us the internal sense of the Scriptures; He has revealed to us the internal meaning of the Sabbath, and has showed us why He called Himself the Lord of the Sabbath. He has showed us, that, when He came into the world, He took upon Himself our nature, — the externals of humanity, — so that He had an external man similar to our external man, — an external of a similar quality and similar propensities. This external man was at first opposed to the internal Divinity, as we are opposed to Him, or as our external man is opposed to our internal. Consequently He needed, as to this external man, to have a work done in Him similar to regeneration. This work in Him is called glorification; because, in the degree that it was accomplished, in that degree He made His humanity Divine. This work was, like regeneration, a gradual work: it continued during the whole of His abode in the world, and was not entirely completed until His ascension. Hence there were works done in Him which were represented by the six days of labor; and these

were followed by a state which was represented by the Sabbath.

17. The purpose for which He performed all these works was that He might perform similar works in men. The purpose for which He glorified His humanity was that He might regenerate men. Concerning Himself, He says, *And I, if I be lifted up from the earth, will draw all men unto me.* By His being *lifted up* is, according to the spiritual sense, denoted the glorification of His humanity; its being made Divine; its being brought into that state, which, in the highest sense of the Word, is represented by the Sabbath. And by His drawing men unto Him is denoted His regenerating them, — His bringing them, by a similar process, into a state similar to His state; so that they may be spiritually near Him. While He was in the world, and was performing those spiritual works in His humanity, He was endeavoring to perform similar works in all men. When He resisted any evil propensity in His external man, He did it in order that He might give to men the power to resist their evil propensities; and when He brought any thing good or true, from His internal Divinity, down into His external humanity, or, in other words, whenever He did any thing that was good, or spake any thing that was true, He did it in order that He might enable men to do likewise.

18. The Lord says of Himself, that He is *Lord*

even of the Sabbath day ; for He is the Lord of that state which is represented by the Sabbath. He came into that state in a far higher degree, and more perfect manner, than men ever did or ever can come ; and He did this of Himself : whereas men cannot do it of themselves ; but, if they come to Him, they must be drawn by Him. Thus it may be seen why He calls Himself the Lord of the Sabbath day.

19. He also says that *the Sabbath was made for man, and not man for the Sabbath* ; for, in both its literal and its spiritual sense, it was designed for the spiritual benefit of mankind. In instituting it, He acted from love towards man ; and, in bringing His humanity into that state which is represented by the Sabbath, He acted from love towards men. In both cases, the end which He had in view was, that He might bring us also into the state which is represented by the Sabbath.

20. Hence it may be seen in what manner the Sabbath should be kept ; for it contains within itself the means of keeping it holy, and of effecting the purposes for which it was designed. It is our duty, upon that day, to study, and to meditate upon, the things which are represented by it ; and then to apply them to life. It is our duty to give and to receive instruction concerning the process by which the Lord glorified His humanity, and by which He regenerates men. It is not our duty to do nothing ; but it is our duty to become sensible that we can do

nothing of ourselves, and to become willing that it should be so. This is one of our most important duties upon that day, and one of the most important objects of the institution; and, while we are doing it, we are acknowledging the Lord to be the Lord of the Sabbath; and, without this, we cannot be in that state which is represented by it.

21. It is not our duty literally to offer up a burnt-offering of a lamb in the morning, and of a lamb in the evening: but it is our duty to do that which is represented by it; and that is, to cultivate states of innocence, and of love to the Lord, and constantly to acknowledge that every thing good is from the Lord.

22. This is a general view of the duties which are unfolded to us by the opening of the internal sense of the Scriptures. These are the things which we must observe to do, if we would, according to the internal sense, keep the Sabbath day holy. And, in order that we may do these, it is necessary that we should lay aside our worldly occupations. This is necessary, because, while we are performing our worldly duties, the external man has an advantage over the internal, and is perpetually gaining the ascendancy over it. Hence we occasionally need to lay aside our worldly occupations, that true order may be restored; that the internal may recover its position; that by dwelling for a season exclusively upon things from above, and by associating with

others who are doing the same, it may gain spiritual strength, so that it may afterwards act upon the external man with greater power; so that it may gain dominion over all things which are therein, — over the beasts of the earth, the fowl of the air, and the fish of the sea.

23. Hence it may be seen, that the Sabbath, if it is properly observed, has a tendency to bring us into the state which is represented by it; that as we look within it, and receive and conform to the things which it contains, they will be successively transcribed into our minds, and written upon our hearts; and then the blessings, which, according to the literal sense, were bestowed upon the day itself, will, according to the spiritual sense, be bestowed upon us; and we shall enjoy the happiness of heavenly love, of heavenly innocence, and of heavenly peace.

IX.

GENESIS II. 8, 9, 15.

AND JEHOVAH GOD PLANTED A GARDEN EASTWARD IN EDEN; AND THERE HE PUT THE MAN WHOM HE HAD FORMED. AND OUT OF THE GROUND MADE THE LORD GOD TO GROW EVERY TREE THAT IS PLEASANT TO THE SIGHT, AND GOOD FOR FOOD: THE TREE OF LIFE ALSO IN THE MIDST OF THE GARDEN, AND THE TREE OF KNOWLEDGE OF GOOD AND EVIL.

AND JEHOVAH GOD TOOK THE MAN, AND PUT HIM INTO THE GARDEN OF EDEN TO DRESS IT AND TO KEEP IT.

1. FROM the revelations which have been made for the New Church in the writings of Emanuel Swedenborg, we learn, that by Adam is not meant the first individual who was created upon this earth, but the first people who dwelt here. We learn that they were much better men than any who have since lived. In the first chapter of Genesis, and in the first part of the second chapter, is given an account of the manner in which they were regenerated; from which it appears that they were brought into a far more perfect state than men of later times. Love to the Lord was their ruling love: they had an intuitive perception of truth; and they had open communication with angels.

2. There are traditions concerning those times among many nations ; and there is a prevailing sentiment also that men have been gradually declining from a more perfect state to a less perfect one. The most ancient time is commonly denominated the Golden Age ; the succeeding time is called the Silver Age ; and this was followed by the Copper, and then by the Iron Age. And, by the science of correspondence, we see that these names have been properly applied, — that they represent the spiritual qualities for which those ages were severally distinguished. In the internal sense of Genesis, we have not only a description of the manner in which men were regenerated, but a description of their spiritual life, and also of the manner in which they gradually declined, as they ceased to love the Lord with all the heart, and lost the power of perceiving truth intuitively ; their spiritual senses then becoming closed, so that they could no longer see and converse with angels.

3. *And Jehovah God planted a garden eastward in Eden ; and there He put the man whom He had formed.* In the first chapter, the Lord is called God ; but, in this second chapter, He is called *Lord God*, or *Jehovah God*. And, without a knowledge of the internal sense, it is impossible to see why this is so ; but in that sense we see that the names are significant, and that they are applied according to their signification, and according to the subject

treated of. This is the case in all parts of the Sacred Scripture. He is called *God* when He is spoken of as the Source of wisdom or truth ; also when He is spoken of as leading or governing men by means of truth. And He is called so in the first chapter of Genesis because the internal sense of it treats of the process of regeneration, during which man is led by truth. For he can then perceive the truth which proceeds from the Lord ; he can see the way in which the Lord desires him to walk ; but he cannot yet see the love which is in the Lord, from which the truth proceeds, and which is really, though imperceptibly, united to it : for, while a man is being regenerated, he is, for much of the time, contending against evils to which he is inclined, or doing good works for which he has not much affection ; consequently, he is governed by his understanding, or, in other words, by the truth.

4. But, after his inclination to evils is overcome, he receives an affection for good ; he can then see why the Lord commanded him to abstain from evils ; he can see, that, in doing it, the Lord acted from love towards him ; and, when he has an affection for things which are good, he can see that the Lord acts from love, in requiring him to do them. Hence we may see why He was in the former chapter called *God*, and why He is here called *Jehovah God* ; for, when any one comes into the state which is here described, he can see that the Lord acts towards him

from the love, or goodness, which is denoted by the name *Jehovah*, as well as from the wisdom, or truth, that is denoted by the name *God*.

5. What is denoted by the *garden*, according to the internal sense, cannot be well understood without a knowledge of the representative scenery that exists around the angels in the spiritual world. In the writings of Swedenborg, we are taught that the spiritual world resembles the natural; that it is a visible, tangible, substantial world, filled with objects which are adapted to all the senses of its inhabitants, as the objects of this world are adapted to our senses. But every thing in that world is composed of spiritual substances, as the things of this world are of material substances. That is an inner world, which is above this, as the soul is above the body. That world is made for the soul to live in for ever; whereas this world is made for the soul to live in only for a time, while it needs to be clothed with a material body.

6. In the spiritual world, there is a correspondence between the things which are visible about any one and the things which are in his mind. If he has within his mind good affections and true thoughts, he will be in fields and gardens which are filled with good and beautiful plants and animals; but, if he has within him evil affections and false thoughts, he will be in marshes or sandy deserts, where there are no plants or animals but those which correspond

to the things within him, — none but what are noxious, hideous, and ferocious.

7. A better idea may be formed of the appearance of outward things in the spiritual world from a description which Swedenborg gives of a garden. He states that several persons, who had recently left this world, were permitted, under the guidance of an angel, to visit a society in Heaven, that they might gain a knowledge of heavenly appearances, of heavenly employments, and of heavenly happiness. After the angel had shown them many other things, he led them into a garden ; but, at first, their spiritual senses were not interiorly opened, and they could not see things distinctly. They accordingly observed to him, that they did not see any garden : “ They said, ‘ We see only one tree, and on its branches and its top, as it were, fruits of gold, and leaves of silver, with their edges adorned with emeralds ; and, underneath the tree, infants with their nurses.’ To this the angel, with an inspired voice, replied, ‘ This tree is in the midst of the garden, and is called by us the tree of our heaven, and by some the tree of life. But advance, and draw nearer, and your eyes will be opened, and you will see a garden.’ And they did so ; and their eyes were opened, and they saw trees laden with most delicious fruits, intertwined with branching vines, whose tops, with their fruits, inclined towards the tree of life in the midst.

8. “ These trees were planted in a continued series,

which came out and went on into endless orbs or circles, as of a perpetual spiral, and was a perfect spiral of trees, wherein one species succeeded another continually, according to the excellence of their fruits. The beginning of the circumgyration was at some distance from the tree in the midst; and the intervening space corruscated with a blaze of light, from which the trees in the orb shone with a splendor that penetrated successively from the first to the last. The first trees were the most excellent of all, luxuriant with the richest fruits, and were called trees of paradise, being never seen on any earth in the natural world, because none such were ever given, or could be given, there: these were succeeded by olive-trees, the olives by vines, the vines by sweet-scented shrubs, and the sweet-scented shrubs by timber-trees, whose wood was useful in building. At stated intervals, in this spiral or gyration of trees, were interspersed seats, formed of the young shoots of the trees behind, brought forward, and intertwined in each other, whilst the fruits of the trees enriched and adorned them.

9. “ In this perpetual winding orb of trees were passages which opened into flower-gardens, and from them into lawns, laid out in areas and beds. At the sight of all these things, the companions of the angel exclaimed, ‘ Behold Heaven in form ! Wheresoever we turn our eyes, something of Heaven and paradise flows in which is inexpressible.’

At this the angel rejoiced, and said, ‘All the gardens of our heaven are representative forms, or types of heavenly beatitudes, in their origins; and, because the influx of these beatitudes elevated your minds, you exclaimed, “Behold Heaven in form!” But they who do not receive that influx regard these paradisaal gardens only as forests; and all they who are in the love of use receive the influx; but they do not receive it who are in the love of glory not from use.’ Afterwards he explained and taught the particular things represented and signified in the garden.”

10. Now, if Swedenborg had also given to us those explanations and instructions, we should have a knowledge of the internal character of the angel to whom the garden belonged; for that garden, together with all things that were growing in it, was a representative of the angel’s understanding, together with all the things which were growing in it. Every particular thing in his garden was an emblem of something in his mind. And so it is with all persons in the other life: they are all surrounded by emblems of such things as are in them.

11. For it is a law of order in the spiritual world, that internal things, such as the affections and thoughts of the mind, should be brought forth into external forms. This order originates in the Lord Himself: it originates in the fact that He loves to communicate unto others the things which are in

Himself, — in the fact that He is always bringing forth the things which are in Himself into outward forms which are emblems of them. All the things which He has created have come forth from within Him, — from the Love and Wisdom which exist in His own mind; and all the things which He has created — so far as they remain in the order in which He created them, so far as they are what He wishes them to be, so far as he can still say of them that they are very good — are emblems of the Divine things which exist in His own mind. And, as to men in particular, He desires that they may be images and likenesses of Him; and He desires that they may be surrounded by little worlds that may represent them, as He is surrounded by the universe that represents Him.

12. In this world, it is impossible that this order should be brought into full effect; and it is not desirable that it should be: yet it is, in some degree, brought into effect here; as, for example, the affections and thoughts of men are, or may be, in a degree, brought into outward forms, in works and in words, in the expressions of the countenance, in demeanor, and in manners. They also show something of what they are internally, or of what they would be thought to be, in the structure of their houses, in their furniture, in their garments, in their gardens and fields, and in all things over which their wills and understandings have any control.

In these things, we can see what the effort of the spirit is: consequently, we can see what it would do if it were in perfect freedom; what it would do if it lived in a world which is spiritual, — in a world which is perfectly adapted to it, — in a world where all its desires and efforts are brought into effect. It is manifest that external things would then be made to correspond with internal.

13. Having a knowledge of the order of things in the world from which the Scriptures came down, and to which they are adapted, we may now understand what is denoted by *the garden in Eden*; for every thing that is said about it is representative of the spiritual things which existed in the minds of the most ancient people or church. By *Eden* is denoted *love*. By the *East* is denoted the direction towards the Lord; for, in the heavens, He is always seen in the East, where He appears as our natural sun does, only more glorious. *Eastward in Eden* denotes a state near to the Lord; that is, spiritually near to Him, by reason of love to Him. By a *garden* is denoted the understanding, together with the wisdom and intelligence which exist in it. By a *garden eastward in Eden* is denoted such a state of the understanding as exists with those who are filled with love to the Lord.

14. It is said that *Jehovah God planted this garden*; by which is denoted that the Lord brings men into this state, and keeps them in it. This He is

always endeavoring to do with every one ; but He can actually do it with none but those who will suffer Him to lead them and regenerate them. While we imagine that we are capable of leading and governing ourselves, and while we imagine that we are already good, or that we can make ourselves so, we cannot come, and cannot be brought, into that state of mind which is denoted by the *garden eastward in Eden* ; for, as the Lord planted the garden, so He produces the spiritual state which is represented by it.

15. *And there He put the man whom He had formed.* From the internal sense of these words, we learn that the Lord brought the men of the Most Ancient Church into the state which has been described ; so that they were, as to their spirits, near to Him ; so that their wills were filled with love to Him, and their understandings with the light of wisdom which is thence derived.

16. *And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food.* These things, which He caused to spring up and grow in the garden, are outward representatives of the things which He caused to spring up and grow in the minds of the men of that church ; for there is a correspondence between the external things which are here mentioned as existing around them, and the things which existed in their wills and understandings.

17. Every one has in his mind subjects which he loves to think of, upon which his thoughts dwell, to which they return with pleasure after they have been called away. He may be investigating some principle, of which he has obtained a partial insight ; and he may be watching it steadily, being filled with pleasure at every additional particle of knowledge he gains, as the subject is gradually unfolded. It may be that he is building up some favorite theory, or system of thought ; is stretching abroad the outlines, and filling up the vacancies ; and is rejoicing at the discovery of every thing that strengthens his foundations, or exalts, perfects, and adorns the superstructure.

18. Every one also has certain ends or purposes in view, which he regards as good, which he lives for and labors for. They may be good, or they may be evil ; they may be the Lord's purposes, — that is, such as the Lord has in view, and such as the Lord desires him to have in view, — or they may be his own purposes ; they may be the purposes of love to the Lord and the neighbor, or of love to self and the world : but every one has some purposes, that make one with his life ; so that his heart lives and rejoices, or sinks and dies within him, as he sees those purposes promoted or impeded. And, if his mind were brought forth to view in the form of a garden, we should see good or evil plants, corresponding to the subjects of affection and thought

which are within him; and, if his internal works should come out in the form of corresponding external works, we should see him cultivating, protecting, and cherishing those plants, as he internally does the things which are represented by them.

19. Our understanding of things which are good and true is of different degrees, according to our states of mind, our capacities, and our opportunities. We may have but a very vague idea of them; we may have a more or less accurate knowledge of them; and we may have an intuitive perception of them: but, whatever our ideas may be of what we regard as true and good, we cherish them in our minds, as a man cherishes in his garden the plants which are pleasant to the sight, and good for food. But, inasmuch as the members of the Most Ancient Church had an intuitive perception of goodness and truth, therefore the trees in the garden of Eden denote such perceptions.

20. *The tree of life also in the midst of the garden.* By *the tree of life*, or, as it should be translated, *the tree of lives*, is denoted love, together with the wisdom which is thence derived. It is said *lives*, on account of love, which was the life of their wills, and of wisdom, which was the life of their understandings. It is said that this tree was *in the midst of the garden*: which teaches us that love, with its wisdom, was in the midst of their minds. It sprung up and grew in their minds, as trees do

in gardens. But still they knew that the love and its wisdom flowed into their minds from the Lord : therefore they regarded Him as, in the highest sense, represented by the tree of lives. They regarded Him as dwelling within them, and regarded their love and wisdom as proceeding from His Love and Wisdom.

21. *And the tree of knowledge of good and evil.*

By this tree is denoted the love of self, and the thoughts which are thence derived. As this tree was placed in the garden by the Lord Himself, and was therefore a good tree ; so the love of self is implanted in men by the Lord Himself, and is therefore a good love. But it was designed by the Lord that the love of self should be entirely subordinate to the love of Him and of the neighbor. He placed the tree of lives in the midst of the garden, and the tree of knowledge of good and evil in the circumference. It is necessary that we should have self-love ; for it is necessary for us to do some things for ourselves, in order that we may be able to serve the Lord and our neighbors. And, besides, it is a law of order, that, whenever we do any good unto others, it should in some way or other be beneficial to ourselves ; and we should be willing that it should be so ; we should, indeed, love to have it so : but love to others should be the ruling love, and love to self should be subordinate to it. Now, this subordinate and subservient love of self, together with the

thoughts which are thence derived, is what is denoted by *the tree of knowledge of good and evil*.

22. *And the Lord took the man, and put him into the garden of Eden to dress it and to keep it.* These words denote that the Lord, when He regenerated men in those times, brought them into the state which has been described, and which is represented by the garden of Eden, and the things which are contained in it. He also enabled them to perceive that they did not of themselves come into that state, and that they did not by their own wisdom and exertions acquire the things which they enjoyed; but that the Lord brought them into the state, and that He bestowed upon them the blessings.

23. They were *to dress it and to keep it*: which denotes that they were to be active; to be engaged in useful employments; that they were to exercise the faculties which He had given them; and that they were to cultivate, to cherish, and to protect the heavenly principles which He was continually revealing to them and infusing into their minds, and which were represented by the trees in the garden, which were *pleasant to the sight, and good for food*.

X.

GENESIS II. 15-17.

AND JEHOVAH GOD TOOK THE MAN, AND PUT HIM INTO THE GARDEN OF EDEN TO DRESS IT AND TO KEEP IT.

AND JEHOVAH GOD COMMANDED THE MAN, SAYING, OF EVERY TREE OF THE GARDEN THOU MAYEST FREELY EAT: BUT, OF THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL, THOU SHALT NOT EAT OF IT; FOR IN THE DAY THAT THOU EATEST THEREOF THOU SHALT SURELY DIE.

1. *And Jehovah God took the man, and put him into the Garden of Eden to dress it and to keep it.* From the revelations made to the New Church, we learn that by the *man* is not meant the first person who was created upon this earth, but the first men who dwelt upon it; and that what is said about the creation of man, and of the heavens and the earth, is not to be taken in its literal sense, but in its spiritual, as a description of the manner in which men were then regenerated. In the spiritual sense of what is said about the Garden of Eden is described the state of their minds, together with their manner of life, after they were regenerated; for the garden, and the things that were in it, were emblems of their minds, and of the things which were in their minds.

2. We all have things in our minds, which we cherish and take care of, as a gardener cherishes and takes care of the plants in his garden. If we are on the way to heaven, the things within us, which we cherish and take care of, are good and true things; and if our minds were represented in an outward, visible manner, as, for example, by a garden, then we should see the garden filled with various kinds of beautiful and useful plants, bearing fruits and flowers; and if the internal care which we take of the good and true things in our minds were to be represented by outward, visible acts, we should be seen employed in that garden, cultivating and protecting those plants. But, if we are on the way to hell, the things which we are cherishing within us are evil and false; and, if our minds were represented in a visible manner by a garden, we should behold in it nothing but weeds and poisonous plants; or if, by chance, we should see any useful plants, we should see that they were neglected, and trodden under foot; and, if the care which we take of those evil and false things within us were represented by visible acts, we should be seen cultivating those weeds and poisonous plants, and treading upon or neglecting the useful plants.

3. Now, inasmuch as the men, who lived in the times here treated of, suffered themselves to be regenerated, and thus to be brought into a heavenly state of mind, therefore the garden which is described,

and which represented their state, is said to have contained *every tree that is pleasant to the sight, and good for food*. By the trees which are *pleasant to the sight* are denoted perceptions of truth ; and by those which are *good for food* are denoted perceptions of good.

4. Two trees only are specified ; but these are of such a nature, that, when we understand them according to their spiritual meaning, we can form an idea of the whole, and can understand the character of the men who are treated of. Those two are *the tree of lives in the midst of the garden*, and *the tree of knowledge of good and evil*. By *the tree of lives* is denoted love to the Lord, together with the wisdom which is thence derived. But inasmuch as this love and wisdom are derived from the Lord, and as the men who are called Adam perceived that this was so with them, therefore, in the highest sense of the Word, the Lord Himself was represented by *the tree of lives*. They regarded Him as dwelling within them, and as constantly giving them life, — as filling them with love, which is the life of their wills, and with wisdom, which was the life of their understandings. *The tree of lives* is said to be *in the midst of the garden*, because they regarded the Lord as dwelling in the innermost of their minds, and because love to Him was their inmost and ruling love.

5. There were also many other trees in the garden ; indeed, *every tree that is pleasant to the sight*,

and good for food. Those which were *pleasant to the sight* represented perceptions of truth; and those which were *good for food* represented perceptions of various kinds of goodness. These kinds of goodness are the various forms of love to the neighbor, such as love to individuals on account of their various uses, love to societies of men, love to the Church, love to the country, and love to all men as members of the Lord's kingdom. But all these different loves were with them forms of love to the Lord: for their love to Him was so great, that He was in them, and reigned in all their affections and thoughts; and they saw Him and met Him in every thing and in every person. Thus it was not the persons and things that they loved, but the Lord Himself in them, because He was the Source and possessor of all that was good in them: nor was it their brethren and neighbors that they did good unto, but He who dwelt within them, and made them worthy objects of love. All those trees may therefore be considered as included in *the tree of lives*, as all those forms of love to the neighbor were with them various forms of love to the Lord.

6. And there was also in the garden *the tree of knowledge of good and evil*; by which is denoted love to self, together with the perceptions which are thence derived. In order that man be perfect and complete, he must have a love for every use or duty that he has to perform: for every use or duty, he must have

a particular variety of love. And then he must have as many kinds of wisdom as he has of love; for he must have wisdom that is adapted to every love, that makes one with it, and is the means by which it performs its duty or use. Now there are various uses which we have to perform for ourselves, in the way of providing and using food and clothing, a comfortable abode, suitable furniture, and conveniences of various kinds: these are for the body. And there are also various uses which we have to perform for our minds, in obtaining a knowledge of things which are good and true, and in obtaining wisdom, intelligence, and skill, for doing things which are good and true.

7. All these things are useful to us; and therefore it is necessary for us to have a love for doing them. And this love for ourselves, or the love of doing things for ourselves, is the one that is first born in all men; because all need to have these things done for themselves, before they become capable of performing uses for others. And while men are acting under the influence of these primary loves, — that is, primary in the order of time, — and are performing uses for themselves, they are in what is called a natural state of mind. And there are many who imagine, that, while they are in this state, they are in a state of perfection; that all the faculties and powers of their minds are then fully developed, and that they are all arranged in their true order.

There are many who confirm themselves in this opinion, and act accordingly during their whole life in this world; and those who do so continue in the same state for ever. Such persons know but little about the capacities which have been given them, and about the good things which it was intended that they should enjoy: for these selfish capacities are the lowest that belong to us; and for us to insist upon acting from and according to them, and to refuse to have our higher faculties unfolded, is as absurd as it would be for a worm to refuse to be transformed into a butterfly, and to insist upon continuing to be a worm for ever.

8. The higher faculties with which we are endowed are those by which we may love the Lord and our neighbor, and by which we may receive and exercise the wisdom of that love. When we come into the exercise of these capacities, we come into the state for which we were created; we become fully men. The lower capacities, which were first unfolded, were designed to prepare the way for these higher ones; and, when the latter are unfolded, the lower ones continue to be used, but only as the servants of the higher ones.

9. *And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat.* The names *Lord God*, or, as in the original, *Jehovah God*, denote the Lord as to His Infinite Love and Infinite Wisdom; and, when it is said that Jehovah

God commands man, the spiritual meaning is, that He endeavors to communicate His Love and Wisdom to man. And, when men are in a suitable state to receive His commands, they are in a suitable state to receive and act from His Love and Wisdom ; they are in such a state that they love Him, and the things which proceed from Him, — the things which He loves. By the *trees of the garden* are denoted the perceptions and views of things which men have when they are under the influence of love to the Lord, and of the light which is thence derived, — when they desire to act from Him, and therefore listen attentively to all that He teaches, and carefully follow all His directions. To *eat of the trees of the garden* is to regard those things as good and true which seem to us to be good and true when we are in the state of mind which has been described, and accordingly to receive them into our minds, to appropriate them, and make them a part of our life.

10. *But, of the tree of the knowledge of good and evil, thou shalt not eat of it.* As by eating of the other trees, at the command of the Lord, is denoted, according to the internal sense, to judge of things by their appearance to us when we are influenced by love to the Lord ; so to eat of this tree is, according to the internal sense, to judge of things by their appearance to us when we are influenced by love to self and the world ; or, what is the same thing,

to judge of things by our perceptions of them, or by our views and ideas of them, when we are influenced by love to self and the world.

11. The quality of every thing in us, and of every thing that proceeds from us, depends upon the love that prevails in us. The Lord teaches us that all the law and the prophets — that is, all truths — hang upon the commands to love Him and the neighbor. From this it follows, of course, that all falsities hang upon the opposite loves; which are love to self and the world. He also teaches us, that, if the eye be single, the whole body will be full of light; and that, if the eye be evil, the whole body will be full of darkness. When love to the Lord and the neighbor reigns in the mind, then the eye is, according to the internal sense, single; and that the body will be full of light denotes that the mind will be full of spiritual light, which is the light of truth. We are then in the order of Heaven: we are internally associated with angels; and we receive into our minds some of the light which they see.

12. The essentials of this state are love to the Lord, and faith in Him, or a love of being led by Him. When these essentials prevail in the mind, the Lord is Himself there, and His kingdom is there: He reigns there. His Love flows into the will, and His Wisdom into the understanding; and, if this were the case with us, we should love and think from Him. Our affections and thoughts might be

imperfect ; and, indeed, they necessarily would be so, because we are finite beings. We might fall far short of the state of those who are called Adam, and far short of the state in which we shall be at some future time : but we should be going in the right direction ; our way would be plain before us ; and we should at the same time hear, as it were, a voice within us, saying, “ This is the way ; walk ye in it.” The Holy Spirit would flow into our minds, and illustrate the truths in our understandings ; would bear witness to them, testifying that they were true ; and would also give us a disposition to receive and to do them. We should then have a right to feel a confidence in our perceptions and views of things ; we should have a right to believe that those perceptions and views were substantially correct ; we should be, as it were, commanded to eat *of every tree of the garden* ; that is, the Lord would lead us to receive into our hearts and lives the things which would seem good and true to us when in this state.

13. During the first ages of the human family, they were in this state of humility and love, of innocence and wisdom ; but, in the course of successive generations, they gradually declined from this internal state into one that was more external, worldly, and selfish. The love of self began to lift up its head, and to claim some attention in their minds ; that is, it began to express its opinion upon some

subjects, and, at length, upon all subjects. It called those things best and truest that were most agreeable to it, and those things less good and less true that were less agreeable. At length it began to regard those things alone as good which were agreeable to it, or which favored its new and false position, and to look with disfavor upon all things which did not acknowledge its supremacy, and to regard them as evil.

14. Those who allowed self-love to gain such an ascendancy in them were completely inverted. The things which ought to have been the highest in their estimation became the lowest; and those which ought to be the lowest became the highest. Self became supreme; and all other persons and things were esteemed more or less as they were more or less serviceable to self. They rejected the Lord and His kingdom from their minds. They refused to acknowledge any authority, or to receive any revelations; and relied entirely upon their own judgments and rational powers to discover and to judge of truth. Thus, instead of acknowledging, like their fathers, that the Lord was goodness itself and truth itself, and the Source of them, every one of them regarded himself as goodness itself, truth itself, and a source of goodness and truth; and instead of acting, like their fathers, of the Lord and for the Lord, they acted of themselves and for themselves. They came to the conclusion, and they came into the habit of

acting accordingly, that they could of themselves know what is good and true, and therefore what is evil and false; and, consequently, that they were capable of governing themselves, or of doing without government.

15. Here we may see what is denoted by eating *of the tree of the knowledge of good and evil*. The *tree* is self, — self-love and self-intelligence. To *eat* of it is to regard what it desires as good, and what it thinks as true, and to cherish them, and make them our life.

16. *In the day that thou eatest thereof thou shalt surely die*. By *day*, in the spiritual sense, is denoted a state of mind; for the mind does not have days like those of the body, which are produced by the presence of the sun, or nights like those which are produced by its absence: but it has something that corresponds to them; it has states of spiritual warmth and illumination, — states of love and faith; and then states of less love and faith, and thus of less warmth and illumination. And as those who are in the heavens, and who receive the Scriptures in their spiritual sense, know that all faith and love, together with their spiritual warmth and illumination, are derived from the Lord, therefore they regard their days as produced by their being present with Him, and their nights by their being comparatively absent from Him; their days as produced by His drawing them spiritually near to Him, and

their nights by their turning themselves in some degree away from Him. By *the day that thou eatest thereof* is therefore denoted the state in which any one is while he is living, thinking, and acting of himself and for himself.

17. By death is denoted spiritual death, which is a state of separation from the Lord. That we should be in such a state as to know, to love, and to acknowledge Him, and to live and act from Him, is what He regards as our life. It is such a life as He, in creating us, designed that we should live; it is such a life as He, in redeeming us and in endeavoring to regenerate us, designed that we should live, and endeavored to bring us into; it is what all the angels of Heaven regard as life, and what all regenerate men upon earth regard as life; and, besides, it is the kind of life that those who are called Adam were living at the time this warning was given. When, therefore, it was asserted that they should die, the meaning was that they should lose this kind of life, — that they should suffer spiritual death.

18. They were undoubtedly well acquainted with what we call death. They had, as we believe, for many generations, seen people leave this world, and go into the spiritual world; but they had no such ideas or feelings about this change as natural men now have. They had open communication with the spiritual world; they could converse with angels,

could see how they were employed, could understand their views and feelings, and could perceive their happiness; they could see, that, when people left this world, they were exalted from a lower plane of existence to a higher, — that they became angels, and lived as the angels live. To tell such men that they should surely leave this world, and go into the spiritual, would produce in them no fear; for it would be only telling them that they would surely go to Heaven, — to a far better and happier state than the one which they were in.

19. But there was another kind of death, which, by slow degrees, was even then creeping upon them; and that was spiritual death. They began to feel less delight in the exercise of their higher faculties, and more in the exercise of their lower ones; their higher affections were less warm, and their higher perceptions less clear; and, at the same time, their lower affections were less submissive and subservient, and were becoming more requiring and imperative. This was the kind of death against which they were warned; and of this kind they could be afraid in all stages of their progress towards it, until they were entirely ready to be swallowed up in it.

20. From the literal sense, it seems as if death were threatened as a punishment of transgression: but, when we come into the spiritual sense, this appearance passes away entirely; for we then see that eating *of the tree of the knowledge of good and*

evil does immediately and necessarily deprive any one of spiritual life, and bring him into the state which is denoted by death. And, when this is known, then the declaration, that *in the day that thou eatest thereof thou shalt surely die*, is seen to be, not a threat of punishment, but a kind statement of the necessary consequences of transgression; not a denunciation from anger, but a warning from mercy: for the Lord is not telling them what He will bring upon them if they transgress; but He is graciously foretelling to them what they will bring upon themselves by transgression.

XI.

GENESIS III. 1-6.

NOW, THE SERPENT WAS MORE SUBTLE THAN ANY BEAST OF THE FIELD WHICH JEHOVAH GOD HAD MADE. AND HE SAID UNTO THE WOMAN, YEA, HATH GOD SAID, YE SHALL NOT EAT OF EVERY TREE OF THE GARDEN? AND THE WOMAN SAID UNTO THE SERPENT, WE MAY EAT OF THE FRUIT OF THE TREES OF THE GARDEN; BUT, OF THE FRUIT OF THE TREE WHICH IS IN THE MIDST OF THE GARDEN, GOD HATH SAID, YE SHALL NOT EAT OF IT, NEITHER SHALL YE TOUCH IT, LEST YE DIE. AND THE SERPENT SAID UNTO THE WOMAN, YE SHALL NOT SURELY DIE; FOR GOD DOTTH KNOW, THAT, IN THE DAY YE EAT THEREOF, THEN YOUR EYES SHALL BE OPENED, AND YE SHALL BE AS GODS, KNOWING GOOD AND EVIL. AND WHEN THE WOMAN SAW THAT THE TREE WAS GOOD FOR FOOD, AND THAT IT WAS PLEASANT TO THE EYES, AND A TREE TO BE DESIRED TO MAKE ONE WISE, SHE TOOK OF THE FRUIT THEREOF, AND DID EAT, AND GAVE ALSO UNTO HER HUSBAND WITH HER, AND HE DID EAT.

1. *Now, the serpent was more subtle than any beast of the field which Jehovah God had made.* From the revelations made to the New Church, we learn that by Adam is not meant the first person that was created upon this earth, but the first church, or dispensation, that was established upon it. This church occupied extensive portions of Asia, and some of Africa. Their whole territory is called Eden. The first and a part of the second chapters

of Genesis, in the internal sense, treat of the manner in which people were then regenerated. The third chapter treats of the process by which that church declined.

2. The *garden* represented their minds; and the things in the garden represented the things which were in their minds. *The tree of lives* represented their love to the Lord, and the wisdom which is thence derived. That it was *in the midst of the garden* denotes that love to the Lord was their inmost and ruling love. *The tree of the knowledge of good and evil* represented the love of self, and the thoughts, or views of things, which are thence derived. *To eat of the tree of lives* is to be under the influence of love to the Lord, and a desire to be led by Him, — to look at things, and to judge of them, while under the influence of that love, and then to receive into our minds, and live upon, the things which seem to be good and true. And *to eat of the tree of the knowledge of good and evil* is to be under the influence of love to self, and the love of being led by self, — to look at and judge of things while under the influence of that love, and to receive into the mind, and live upon, the things which then seem to us to be good and true.

3. By *the serpent* is denoted the sensual part of the mind. There are several provinces, or distinct planes, in our minds, because there are several distinct classes of things to be understood and received

by it. The lowest plane is closely connected with the senses, so as to act as one with them. All the different planes of the mind are represented by different animals; as, indeed, all things around us are representatives of things within us. The sensual plane of the mind is represented by the serpent; for as that is the lowest plane of the mind, so the serpent is the lowest of animals. As the serpent is usually crawling beneath other things, and so keeps itself out of sight; so the sensual plane of the mind, being subservient, in appearance at least, to the higher planes, is usually concealed by them. And as we are startled and shocked when a serpent shows itself to us; so, if we have been led to confide in any one, and to believe that he was under the influence of good affections and good motives, we are startled and shocked upon having it made manifest that he is governed by sensual and selfish feelings. The power which some serpents have of destroying nobler animals by poison represents the power which sensual feelings and thoughts have of destroying, or taking away the life of, higher and nobler feelings and thoughts, when allowed to be on the same plane with them, and to unite with them. And the power which some serpents have of fascinating nobler animals represents the power which the sensual mind has to fix the attention upon some sensual appearance or delight; to benumb and stupefy all the higher faculties; to destroy the power of perceiving

and being affected by rational, spiritual, and heavenly goods and truths; and then absorbing the whole man, as by a vortex or whirlpool, into the abyss of sensuality.

4. *And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?* By *the woman* is denoted the plane of the mind above the sensual. That the serpent said such things to the woman denotes that the sensual plane of the mind said such things to the plane above it; or, in other words, that the plane of the mind which is denoted by the woman yielded so far to the influence of the lower plane, that it began to call in question, and to doubt about, the things which had been revealed.

5. *And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but, of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.* From these words it is manifest, that, in the progress of men downward, there was an internal conflict; that the influence of the Lord over them was not extinguished all at once; but that sometimes they forgot Him, and turned their hearts and thoughts downward and outward; and that they again remembered Him and His commandments, and became sensible of their duty to obey Him. What is here said by the woman represents what was thought by or in that plane of

the mind which is denoted by her. It did not at once yield to the suggestions of the sensual, but still had some regard to things above, and some recollection of the precepts and the warnings which the Lord had given. But a great change had taken place in it. It did not continue in the order which the Lord had established: for He put the tree of life in the midst of the garden; but now she speaks of the tree of knowledge of good and evil as in the midst. This change denotes that love to the Lord had ceased to be the ruling love in this part of the mind, and that love to self had taken the place of it. This is the reason why she was inclined to listen to the persuasions of the sensual mind, and to comply with its suggestions.

6. It is not to be supposed that all these changes took place in any individual; it is not to be supposed that any particular person, who had been regenerated in the perfect manner described in the internal sense of the first and second chapters, so that his mind was represented by the garden of Eden, with the tree of life in the midst, did afterwards decline, eat of the tree of knowledge of good and evil, come under the dominion of self-love instead of love to the Lord, and thus cast himself out of the Lord's kingdom: but, in relation to all that is said upon this subject, it is to be borne in mind, that Adam is not the name of an individual, but of a great multitude of people, and that the same name

is applied to many generations of that people. Hence it may be seen, that this decline, or fall, as it has been called, is not to be imputed to any individual, or to any number of individuals who lived at the same time; but, in part, to degeneracy, — to children's failing to be regenerated in as high a degree as their fathers were, and thus to every generation's falling short of the preceding one.

7. *And the serpent said unto the woman, Ye shall not surely die.* It had been said unto them, that, if they ate of the tree of the knowledge of good and evil, they would *surely die*; and by death was meant spiritual death, which is separation from the Lord, or, in other words, the loss of the life of love and faith which they were then living. But, at this stage of their progress downward, they had come so far under the influence of the sensual mind, that they did not regard it as death to lose heavenly life; for they began to perceive, that, as they lost that kind of life, they began to receive another kind, — the life of love to self and faith in self, and of external, sensual gratification, separate from the internal, spiritual happiness, which is the life and soul of it when we are in order. And, as they perceived that something of the external delight remained after the internal passed away, therefore they began to believe that they should *not surely die*.

8. *For God doth know, that, in the day ye eat thereof, then your eyes shall be opened, and ye shall*

be as gods, knowing good and evil. The promise that their *eyes* would *be opened* denotes that they began to believe that their understandings would be opened or enlightened by the evidence received through their own senses ; and the promise that they should *be as gods, knowing good and evil*, denotes that they began to believe that they should of themselves be able to distinguish between good and evil.

9. In the beginning, men were regenerated to such a degree, that they were filled with love to the Lord, and faith in Him ; they were sensible that His love flowed into their wills, and His wisdom into their understandings ; they loved to act from Him, and to be led by Him ; they regarded it as life to live in this manner. But, in the course of successive generations, this love and faith were lost. Men became insensible that the Lord was present with them ; they lost their desire that He should be present, and their love of being led by Him ; and, consequently, they lost the light which had flowed into their minds from the spiritual world, and had enabled them to see and understand spiritual things in a spiritual manner. They did not, however, lose any thing that they valued and loved ; for they lost these blessings because they ceased to value and love them. And as the Lord, and all heavenly things, were gradually losing power over them, self and worldly things were gaining power.

10. The effects of this change became visible in the operations of their wills and their understandings, — in the manner in which they judged whether things were good or evil, and in which they judged whether they were true or false ; for they began to regard those things only as good which were agreeable to the senses, and those things only as true and real which were manifest to the senses.

11. Their fathers had believed that the Lord alone was good, and that all good was from Him ; and all questions with regard to the goodness of things were determined by considering whether they were from Him and agreeable to Him, and whether He and His purposes were in them ; and all questions about the truth of things were determined by considering whether they were from Him, whether He had taught them, and whether they were one with love to Him and the neighbor. Thus they had internal principles, by which they judged of the goodness and truth of the things which were presented to them, — principles which were entirely above selfish and sensual considerations ; and, while they continued in that state, self and the senses were most happy in being subservient, and in performing their duty in bringing the internal decisions forth into outward acts and external forms, so that external things might correspond with internal.

12. But the men who lived in the times which are here treated of had lost many of these internal prin-

ciples and grounds for judging of the goodness and truth of things, and were gradually losing the rest ; and, at the same time, they were beginning to think that it was lawful to decide such questions without any regard to the Lord, and the internal principles which proceed from Him : they began to think that the only question which they had to consider was, whether the things which were presented to them were agreeable to self and the senses.

13. *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat.* By the woman, as said before, is denoted the plane of the mind above the sensual. It is said that she *saw that the tree was good for food* ; by which is denoted that men had come into such a state as to believe that it would be good for them to be governed by self-love, and to regard those things as good which their senses pronounced to be so, — to regard those things as good which were agreeable to the senses, and those things as evil which were disagreeable.

14. Things which are *good for food*, in the spiritual sense, denote things which gratify and strengthen the ruling love ; which, in this case, is self-love. It seemed to them, that, if they should adopt this new principle of action, they might freely indulge in every thing that they desired to do, and abstain from every thing that was disagreeable to them, and thus

that they might be perfectly happy. While men were filled with love to the Lord, they acted from love in conforming to all the instruction which He gave them, and in doing all that He desired them to do. Therefore, although they were more completely and perfectly under His government than we can imagine; though they were under His government, not only as to their words and actions, but even as to their affections and thoughts, — yet they were in perfect freedom: for they loved Him with all the heart, soul, mind, and strength; and they loved to do such things as He required, and to abstain from doing those things which He forbade.

15. But, when their love to Him diminished, they began to feel less free under His government; His greatness and His authority began to press heavily upon them, and to bring a gloom over their minds; His laws began to seem less reasonable and beneficent, and then they began to seem arbitrary, oppressive, and restrictive. Accordingly, they were continually desiring to find some way of escaping from this government, and coming into a condition where they could enjoy more freedom. And, for this reason also, they were inclined to look with favor upon the plan of judging for themselves, and of themselves, with regard to the goodness and truth of things which came up for their consideration; and thus of abjuring all other government, and coming under their own government.

16. It is said that she saw that the tree *was pleasant to the eyes*. *The eyes* correspond to the understanding, and therefore represent it. *The tree* represents the love of self, and the thoughts which flow from it. That *the tree was pleasant to the eyes* denotes, therefore, that the plan of judging and acting from self-love and from the senses was pleasant to think of.

17. *And a tree to be desired to make one wise*. It really seemed to them, that to act from self-love, and to conform to the dictates of it, would make them wiser; for they had come into such a state of mind, that they could not see otherwise. They knew, indeed, that these things were forbidden; but they had lost so many of their original powers of mind, that they could not see why they were forbidden, — could not see that they were evil. They knew, that, inasmuch as these things were forbidden, they were sinful; and therefore they ought to have regarded them as in the highest degree evil. But the evil of sin against God — of opposing Him and all His Goodness, and disobeying His laws — was an evil that they did not then recognize; because their self-love did not regard it as evil, and their senses took no notice of it.

18. Although the things were forbidden, still the question remained with them, whether they were really evil or not. And they said within themselves, that they could not answer the question without

actually doing what was forbidden. They had no present knowledge or perceptions of goodness, which enabled them to see that those things were evil ; and they had not respect enough for their Maker to infer that they were evil because He had forbidden them. The only means, therefore, in their opinion, by which they could determine whether the things which were forbidden were good or evil, was by actually doing them. And they imagined, that, when they should have done them, they would know, by their own experience and their own sensations, whether they were good or evil ; and, if they found them to be good, they could continue to do them ; but, if they found them to be evil, they should, in future, abstain from them without any difficulty whatever : for upon ascertaining that those things were evil, or, what in their view is the same thing, disagreeable and unpleasant to them, they would henceforth have no inclination to do them. Hence it may be seen why that tree is called *the tree of the knowledge of good and evil*, and what is meant by their regarding it as *a tree to be desired to make one wise*.

19. *She took of the fruit thereof, and did eat.* These words denote that they actually gave themselves up to the influence of self-love ; that they regarded the dictates of it as good ; and that they undertook to live accordingly : for this is what, in the spiritual sense, is denoted by eating.

20. *And gave also to her husband with her, and*

he did eat. By *her husband* is denoted the rational part, or plane, of the mind. That *he did eat* denotes that the rational consented and yielded to the influence of the inferior provinces of the mind.

21. Thus we see, from the light of the internal sense, that the fall of man was produced by causes which now exist, and now operate ; by causes with which we are familiar ; by causes which are operating upon us, either successfully or unsuccessfully, every moment of our lives ; by causes which, if we yield to them, will carry us down continually towards Hell ; and by causes which we must continually resist, if we would ascend towards Heaven.

22. And we also know what the fall was, by our own experience : for we have been in states of mind, which, in some degree, resembled the state of those who are described as living in the garden of Eden ; we have been in some degree of humility and innocence ; we have also been in states when we had some love to the Lord and the neighbor ; we have taken pleasure in thinking that the Lord was present with us ; we have been willing that He should be present ; and we have been willing to be led by Him. We know also what it is to decline from this state ; to have all those innocent and humble feelings pass away ; to have that love which we felt towards the Lord and the neighbor grow cold ; to become insensible of His presence ; to become unwilling that He should be present, and unwilling to be

led by Him. We know what it is to come under the influence of love to self and the world; and what it is to have the sensual part of our minds endeavor to persuade us that it would be well for us to judge of good and evil by their agreeableness or disagreeableness, without any regard to the Lord, and to the instruction which He has given us. Now, the paths by which we descend are the paths by which they descended; and, in our own experience, we can see an image of the whole process by which men have come down from a state of heavenly innocence and wisdom to the state in which they now are.

XII.

GENESIS III. 22-24.

AND JEHOVAH GOD SAID, BEHOLD, THE MAN IS BECOME AS ONE OF US, TO KNOW GOOD AND EVIL: AND NOW, LEST HE PUT FORTH HIS HAND, AND TAKE ALSO OF THE TREE OF LIFE, AND EAT, AND LIVE FOR EVER; THEREFORE JEHOVAH GOD SENT HIM FORTH FROM THE GARDEN OF EDEN TO TILL THE GROUND FROM WHENCE HE WAS TAKEN. SO HE DROVE OUT THE MAN; AND HE PLACED AT THE EAST OF THE GARDEN OF EDEN CHERUBIMS, AND A FLAMING SWORD WHICH TURNED EVERY WAY, TO KEEP THE WAY OF THE TREE OF LIFE.

1. *And Jehovah God said, Behold, the man is become as one of us, to know good and evil.* The Lord is here represented as speaking to several other persons with regard to man; and a question naturally arises as to who those persons were. To those who know how men are situated in relation to other beings, the answer is obvious: for, in the writings of Swedenborg, we learn that every man is attended by angels, who are constantly ministering to him in a spiritual manner; endeavoring to protect him from evil, and lead him to good, — endeavoring to induce him to withdraw from, and to reject, the evils and falsities which are insinuated and suggested by evil spirits, and to induce him to receive the goods and truths which flow in from the Lord.

2. And, while they are doing these things, they are not alone ; for they are doing the things which please their Heavenly Father. They do not act of themselves, nor think nor will nor love of themselves ; nor do they imagine that they do : but they act under the influence of Him who came down to us to save us. They see what He is doing, and desiring to have done ; their minds are filled with His Love and His Wisdom ; they receive the Love which He feels towards men ; they desire to do such things for them as He desires to do ; and they also receive from Him wisdom and power to carry those desires into effect. Thus the Lord is surrounded by images of Himself, who receive love and wisdom from Him ; who act from Him ; and who therefore do, according to their measure, such works as He does. They are what He is endeavoring, and what they are endeavoring, that men should become.

3. There was a time when the inhabitants of this earth suffered themselves to be brought into that state. The manner in which it was done, or, in other words, the manner in which they were regenerated, is described in the first and second chapters of Genesis ; and the name by which those inhabitants were called is " Adam." They were regenerated so perfectly, that love to the Lord became their ruling love ; and all other loves were made subordinate to it. They regarded Him as goodness itself, truth itself, and the Source of all goodness and

truth. They did not desire, or think of having, any other means of judging of the goodness and truth of things than their knowledge of the Lord. They said in their hearts, "The Lord is good, and the things which come from Him are good." And, in saying so, they did not speak as people do at the present day; they did not speak from memory; they did not say so because they had heard others say so, and because it was fashionable to say so: but they spoke from their own perceptions and their own feelings. He was known to them; for He dwelt in them. He was what they loved most, and what they knew best. When, therefore, they said that He was good, they said what they knew, and testified concerning what they had seen. And, knowing what was good, they knew what was evil; for, knowing that He was good, and that what was of Him was good, they knew that what was opposed to Him, and what was not of Him, was evil. And, being in a state similar to that of the angels, they were allowed to have open communication with them; and the Lord manifested Himself to them as He did to the angels.

4. But, in the course of successive generations, this love to the Lord, and this knowledge of Him, grew cold and obscure, and were finally lost. And as love to Him gradually diminished, and at length passed away, love to self increased, and became predominant in the minds of men; until at length, in judging of things, they had no reference to the Lord,

but called those things good which were agreeable to self-love, and those things evil which were opposed to it. And this, according to the spiritual sense, is what is denoted by eating of *the tree of the knowledge of good and evil*.

5. Hence it may be seen, that when the Lord said, *Behold, the man is become as one of us*, He was speaking to the angels around Him, who had been working with Him in regenerating men in the first periods of the Most Ancient Church, and afterwards in endeavoring to arrest and retard them in their progress downward, and were then ready to co-operate with Him in doing them good, by restraining them so as to prevent them from injuring themselves and others.

6. But it is not to be supposed that the Lord spoke to them in the words that are here used, or that He uttered any words to them ; but that He communicated ideas to them : for this is what, in the spiritual sense, is denoted by speaking. Nor is it to be supposed that He communicated to them such ideas as are expressed in the literal sense : for the ideas which are there expressed are not according to genuine truth, — are not according to the Lord's own view of the subject ; but according to the serpent's view, and according to the view of those degenerate men who ate of the forbidden fruit. The serpent had told them, that, if they should eat, their *eyes would be opened*, and that they would be

as gods, knowing good and evil. They ate, because they believed that it would be so; and, after they had eaten, they believed it was so.

7. And now the Lord is represented as saying, *Behold, the man is become as one of us, to know good and evil.* But that these are not His own views is evident from what He had said before, — from His telling men, that, if they did eat, they would surely die. Instead, therefore, of regarding them as having become like Himself, or like the angels, He regarded them as spiritually dead. That they were dead is evident, because they had lost what the Lord Himself regarded as life, what angels regard as life, and what their fathers had regarded as life; and that is, love to the Lord, together with the perceptions which are thence derived. They had lost this power of knowing good and evil; they had lost this moving force, this internal life, which flows in from the Fountain of life. This was the idea which the Lord had concerning the state of men at that time; this was the idea that He communicated to the angels; and this is the idea which lies inwardly concealed in the words, *Behold, the man is become as one of us, to know good and evil.*

8. *And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.* By *the tree of life* is denoted love to the Lord, and the perceptions which are thence derived. Those in

whom love to the Lord is the ruling love have the power of perceiving whether any thing be good and true or not, because they have in them the love which is the substance of all truth; so that they have nothing to do but to observe whether the forms which are presented agree with the substance, or whether the thoughts which are presented to them agree with the affections which reign within them.

9. The Lord is here represented as being unwilling that men should *take of the tree of life, and eat, and live for ever*; and this is another case in which He is not, in the literal sense, represented according to the real truth, but according to the light in which He appears to the evil spirits and evil men. There is nothing which He more desires than that men should *eat of the tree of life*, and that they should *live for ever*. It was for this purpose that He made men. It was for this purpose that He made the heavens and the earth, and every thing that there is in them. It may even be said to be His only purpose, because it is His ruling purpose.

10. But a person may be in such a state that it would be very injurious to him to eat of the tree of life. This is the case with those who are confirmed in evil loves, so that they cannot be delivered from them. Such persons cannot have any genuine desire to eat of the tree of life. They may have an evil desire to know the Lord, to know what it is to

love Him, to know the state of angels and good men, and to become acquainted with the wisdom which is contained in the internal sense of the Scriptures; all of which is the wisdom of love, and therefore fruit from the tree of life. But they do not desire to know these things in order that they may receive them, and come under the influence of them; they do not desire to know the Lord in order that they may come under His government, and do His will; they do not desire to know how angels live that they may live as angels do; nor do they desire to become acquainted with heavenly wisdom that they may live wisely: but they desire all these things that they may gratify the evil loves which now prevail in them, — not as means by which they may do good unto and serve others, but as means by which they can make others serve them.

11. Now, if they were allowed to go to the tree of life, and to eat the fruit of it, while they have such objects in view, nothing could be more injurious to them, or to those who come within the sphere of their influence. It would give them power to injure others; and they would also make themselves far more miserable than they would otherwise be. It would be casting pearls before swine, who would trample them under their feet, and turn again and rend you. It would be giving to thieves and robbers the keys to all your treasures. It would be furnishing your enemies with weapons

by which they might take away your lives. And they would themselves be most miserable; because good and evil, truths and falsities, would be mixed together in them, so that there would be a continual conflict in their own minds. If they were with the good, they would be tormented by a desire to do evil; and, if they were with the evil, they would enjoy no cessation of conflict, because they would bear in their own bosoms the means of carrying it on: for the fruit of the tree of life would remain in them for ever, a perpetual source of self-reproach and self-condemnation.

12. Hence it may be seen, that the Lord is unwilling that such persons should eat of the tree of life; that is, unwilling that they should come to a knowledge of the goods and truths of Heaven and the Church: not because He is unwilling that they should be saved; but because He knows that they will not suffer themselves to be saved,—that they will not suffer themselves to be delivered from evil, to be regenerated, and thus prepared for Heaven; because He knows that they desire a knowledge of heavenly things, only as a means of gratifying and strengthening their evil loves; and because He foresees that they would be far more wicked and miserable with such knowledge than without it.

13. *Therefore Jehovah God sent him forth from the garden of Eden to till the ground from whence*

he was taken. By the garden of Eden is denoted the state of the Most Ancient Church as to wisdom and intelligence. It has been said that they had open communication with angels, and that they knew what was good and true by perception, without any external evidence. Being in this state, and having such opportunities, they abounded in intelligence and wisdom. But that which opened Heaven to them, and gave them such powers of perception, was the fact, that love to the Lord was their ruling love. When, therefore, they ceased to be under the influence of that love, it was provided that they should lose the wisdom which belongs to it, and that they should not enjoy that open communication with angels which was one of the means of obtaining that wisdom. This is what is denoted by their being *sent forth from the garden.*

14. By their being sent *to till the ground from whence they were taken* is denoted that they were left in a natural state ; that is, the state in which men would be without regeneration. In the literal sense, it is represented that the Lord sent them forth, and that He drove them out: but the truth is, that their loss of wisdom was a necessary consequence of their loss of love to the Lord ; for, when they lost their love to the Lord, they lost their love for wisdom, so that they felt no interest in preserving what they had, nor in obtaining more ; and, at the same time, their faculties became gross, dull,

and stupid, so that they could not apprehend any thing that was above their senses.

So He drove out the man. These words denote that the minds of men were withdrawn and excluded from internal and heavenly wisdom.

15. *And He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.* Cherubs are several times spoken of in the Sacred Scriptures; and, from the manner in which they are spoken of, it is manifest that they are guards set around holy things to prevent them from being profaned. In the present case, we should be led to infer, from the literal sense, that they were animals, stationed there to prevent men from coming back into the garden. And in Exodus, where Moses is commanded to make two cherubs, he is required to make them of gold; and they are spoken of as animals having wings; and they are spoken of in a similar manner in the description of the temple. In Ezekiel, they are called *living creatures*, having *the likeness of a man*; each one having *four faces and four wings*, — *the face of a man, the face of a lion, the face of an ox, and the face of an eagle*; having *the hands of a man under their wings*, and being full of eyes round about. Similar to this is the description given in the Revelation of the *four beasts* which were seen by John, when his spiritual senses were opened.

16. But all these animals, and the images o. them, are representatives of a certain class of affections and thoughts; and it is not by means of the animals that holy things are protected, but by the affections and thoughts which they represent. These feelings and thoughts were, in the first place, produced by the Lord in the minds of angels, and, through them, in the minds of men.

17. It was said that men, in most ancient times, had open communication with angels, and that this was afterwards closed. But still they had some communication; and so do all men, whether they are sensible of it or not. We are all attended both by angels and by evil spirits,—by angels, who are continually endeavoring to insinuate and cherish in us good affections and true thoughts; and by evil spirits, who are endeavoring to insinuate and cherish in us evil affections and false thoughts. We do not think of ourselves, nor love nor live of ourselves, but from those above us; and they, from those above them; and thus all, from the Highest. Still all are in freedom: for all have the power of choosing what they will receive; and they have the power of modifying what they receive, so as to adapt it to their own states; as the different animals and vegetables have the power to transform what they receive from the sun, the air, and the earth, into nutriment that is suited to their different constitutions and qualities.

18. It is necessary that we should know something about our connection with angels, in order that we may understand what is said of cherubs: for it is in them that the cherubs are placed; that is, they are filled with, and they are the medium of, that class of affections and thoughts which is denoted by the cherubs. And what the nature of those affections and thoughts is may be understood, if we consider what was the design and object of them. It was to prevent those who were under the influence of evil loves from eating of *the tree of life*; to prevent them from obtaining a knowledge of love to the Lord, and of the wisdom which is thence derived. Those affections and thoughts originated in the Lord Himself; and He communicated them to the angels. He saw the evil consequences of mixing holy things with profane; He saw that it would give those who were guilty of the profanation a power to injure others, and that it would make themselves most vile and miserable: He saw these things; He felt an extreme aversion to them; and He communicated His feelings and thoughts to the angels. By this means they were filled with a holy fear, lest Divine and sacred things should be defiled and perverted. They were afraid that the things which they loved most, and held most sacred, would be violated and trampled upon, as is the case when holy things fall into the power of those who act from selfish and sensual loves.

19. But the nature of these feelings and thoughts is, as it were, brought forth to view in the description of the animals by which they are represented. It is said, in the Revelation, that *the four beasts had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.* Here we see those feelings and thoughts, as it were, embodied; and we hear them speak. That they are *full of eyes within* denotes their constant and intense watchfulness, lest holy things should be profaned; and their *wings* denote their disposition and efforts to conceal and protect the holy things from those who are unworthy.

20. And the angels cannot but endeavor to communicate their feelings to the men with whom they are associated; and this is the reason why men are generally affected with awe, solemnity, and reverence, when they approach religious subjects. But the case is different with different persons. Some are affected more internally, and others more externally. Some feel as the angels do, and have a fear that is founded in love to the Lord, and to every thing that proceeds from Him: but others feel as evil spirits do; they have a fear that is founded in love to self; they are afraid that they will be punished, or in some way be made to suffer. Thus the influence of angels is received by men according to their state.

21. *And a flaming sword which turned every way, to keep the way of the tree of life.* By a *sword* is denoted truth ; and by a *flaming sword* is denoted truth that is illustrated by heavenly light. When any one, who is under the influence of evil loves, attempts to approach things which are holy, truths are revealed to him, or brought up to his mind ; the quality of the things which he is desiring to obtain reveals to him his own quality, — the quality of his affections, and of the ends which he has in view. It shows how he appears when seen by the light of Heaven ; it shines upon him internally, and shows him the quality of his heart ; and, the nearer he approaches, the deeper does the truth penetrate ; so that it seems to him that his progress is opposed, as it were, by a flaming sword, that turns every way, and meets him in every direction in which he attempts to approach.

22. But, in all this, the Lord and His angels are acting from love, — from love towards all mankind, and particularly from love towards him who imagines that they are opposing him. There is nothing that they would more rejoice in, than that he should come into Heaven, and partake of all the happiness of it ; and there is no work that they would more readily engage in, than that of helping him to come. And, indeed, all that they now do in relation to him, all that is denoted by the cherubim and the flaming sword, would aid him in coming in, if he would

receive it in the right way. All that they show him with regard to his true character is what he needs to know, if he would be reformed, and delivered from evil ; and all that they show him about the danger of coming while he is under the influence of evil loves, and consequently about the necessity of his resisting and overcoming them, and coming under the influence of good loves, — all this is precisely what he would need to know, if he would be prepared for Heaven, — if he would come into an angelic state, and thus be made capable of enjoying angelic happiness.

23. Hence it may be seen that the Lord and His angels are always acting from love and mercy towards all mankind. They are always doing and communicating things which are good and true. And the cherubim and the flaming sword, which keep the way of the tree of life, and thus apparently prevent some from coming into the Lord's kingdom, are nothing but the efforts which He and His angels make to prepare them to come in. But their efforts to prepare are understood, by those who are unwilling to be prepared, as efforts to prevent them from coming in.

XIII.

MATTHEW XXV. 14, 15.

FOR THE SON OF MAN IS AS A MAN TRAVELLING INTO A FAR COUNTRY, WHO CALLED HIS OWN SERVANTS, AND DELIVERED UNTO THEM HIS PROPERTY. AND UNTO ONE HE GAVE FIVE TALENTS, TO ANOTHER TWO, AND TO ANOTHER ONE; TO EVERY MAN ACCORDING TO HIS SEVERAL ABILITY; AND STRAIGHTWAY TOOK HIS JOURNEY.

1. WHEN the Lord uttered these words, He was visibly present among men. He had taken upon Himself our nature, and had come into the world; that is, He had made Himself manifest to us, so that we could see Him and hear Him; and, having finished the work for which He became visible, He was about to become invisible again. For this reason, He likened Himself to a man who was going into a far country.

2. By the *far country* is denoted Heaven; for it was from Heaven that the Lord came down, and to Heaven that He returned. Heaven is represented as a *far country*. This is not because it is far off as to natural distance, but because it is far off as to spiritual distance. It is far off as the principles of a good man are far from the principles of a bad man, as love to the Lord is far from love to self, and as love

to the neighbor is far from love to the world. Heaven is very near to us when we receive and act from heavenly principles, — when we have heavenly affections and thoughts ; and, the more heavenly we are, the nearer are we to Heaven. So, the more unheavenly we are, the farther are we from Heaven.

3. The Lord then spoke of going far off, because He was about to enter into a state so much above the state of men ; that is, His state was to be in all respects so different from the state of men, — His feelings from their feelings, and His thoughts from their thoughts. We know, that, while He was visible, He seemed so different from men, as hardly to belong to the same world with them. His thoughts were above their thoughts, and His ways above their ways, as the heavens are above the earth. And this difference was continually increasing ; for His human nature was continually receiving more and more from His internal Divinity, and becoming more united with It, until men could not endure to have Him in the same world with themselves.

4. It is common to speak of the Lord's coming down from Heaven, and of His returning to Heaven : but this language is not to be understood according to its literal meaning ; for, according to that sense, when it is said that He came down from Heaven, we should understand that He came away from Heaven, and came down to the earth. But this is not true. He did not come away from Heaven.

He was not less in Heaven while He was in the world than He was before. His coming into the world means that He took upon Himself our nature, so as to become manifest here; and it is said that He came down from Heaven, because He had been manifest there before. That He was present in Heaven at the same time that He was present in this world is evident from these words which He uttered while here: *No man hath ascended up to Heaven but He that came down from Heaven,—the Son of man, who is in Heaven.* He is not confined to place, as men are, so that, when He is in one place, He cannot be in other places: but He is in all places at the same time; and all that is said about His coming and going relates to His appearing and disappearing,—to His becoming manifest, and then becoming not manifest.

5. So, when it is said that He went up into Heaven, we are not to understand that He went away from the earth, but that He went into such a state that He could no longer be perceived by the natural senses of men. That He did not leave us, but continued to be present with us, is evident from these words: *I will not leave you orphans: I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me.* He could no longer be perceived by the natural senses of the disciples or of other men; but His presence could be internally perceived by the disciples, because they were inter-

nally prepared for it: that it could not be perceived by others was because they were not prepared for it. The question was once distinctly put to Him, how it was that He would manifest Himself unto the disciples, and not unto the world; and, in reply, He stated that the disciples would be prepared for this manifestation, by loving Him, and keeping His words. This is the means of removing obstructions, and preparing the mind to perceive His presence and influence.

6. The *man travelling into a far country called his own servants, and delivered unto them his property*. This represents what the Lord did when He was about to leave the world; that is, to become invisible. The *servants* of the man represent the disciples of the Lord, — both those who were then disciples, and those who afterwards became disciples by their means. His *calling them* denotes that He spiritually raises them up, and brings them near to Himself. By *his property* are denoted the things which are with Himself and in Himself. What the things were which He delivered unto them is manifest when we consider what things the Lord was continually giving unto men, and still more manifest when we become acquainted with their spiritual meaning. The man's *delivering* unto his servants his property represents what the Lord is always doing: for His love is such, that He desires to give all that He has unto men; and such, that He actually does give all that they can be made to receive.

7. *And unto one he gave five talents, to another two, and to another one; to every man according to his several ability.* Talents are a kind of money; and money is not in itself a good thing, but is a means of procuring good things. Money does not feed the body, nor clothe it, nor house it, nor gratify any of its senses. Thus it is not, in itself, one of the good things of this life; but it is the means of procuring them all. Now it is said that the man gave his servants money; and the question arises, What is it that the Lord gives of a corresponding character? To answer this question, we must recollect that we are capable of spiritual life, as well as of natural life; and that there are good things of spiritual life, as well as good things of natural life. Then the question comes, What are the means of procuring the good things of spiritual life? And the answer is, The knowledge of spiritual goods and truths, the knowledge of the Source of them, and the knowledge of what we must do to obtain them. These knowledges, and the power to receive them, are the talents which the Lord has given us: they are what He came to give; and what He constantly gave unto men, by living in their sight and hearing. The sun does not shine more constantly than He shone. Spiritual heat and light were always proceeding from Him, and always presented to the view of men. All His works and His words were revelations of spiritual goods and truths; and He

Himself was a revelation of the Source of them, — a revelation of Goodness itself, and of Truth itself.

8. But, in order that men might receive a knowledge of spiritual goods and truths, it was necessary that they should understand the true position of natural things with respect to spiritual: for, until we have been spiritually lifted up by Him, our minds are filled with affections and thoughts for natural things; and we are so much devoted to these, that we have no affection for spiritual things, but rather an aversion to them, because they seem to withdraw us from natural things, and to diminish or destroy our delight in them.

9. When we are in a natural state, we are turned away from the spiritual Sun: self and the world obstruct the heat and light of it, and prevent it from shining into our minds. It is then spiritual night with us; and our spiritual condition is similar to what our natural condition would be, if the side of the earth which we live upon were always turned away from the natural sun. We should depend upon artificial fires and lights, — upon our own fire and light. Every man would make a fire big enough to warm himself, and the members of his family, whom he regards as parts of himself; and he would make a light big enough to illuminate all things that he felt interested in. As it is written in the prophet, we should kindle a fire, and compass

ourselves about with sparks ; we should walk in the light of our fire, and in the sparks which we had kindled.

10. And, if we should resist the efforts which the Lord makes to turn us unto Himself and bring us into a spiritual state, we should be as unwise as we should be if we preferred to have our earth turned away from the sun rather than towards it, — as we should be if we preferred night to day. What could be more unwise than for us to prefer the little fires and lights which we can make, each one for himself, to the glorious sun which the Lord has made for us all ?

11. The folly of this is manifest to every one ; for we all know the immense superiority of the heat and light of the sun over our artificial fires and lights. We are very familiar with the differences between them, because they are alternately presented to our view every day of our lives ; and the contrast is so striking, that, as soon as we begin to notice any thing, we notice the difference between day and night.

12. But, with the distinction between spiritual day and night, we are not all familiar : for we do not all of us know what spiritual day is, and consequently cannot form any distinct idea of either spiritual day or night, — cannot compare one with the other, and choose between them ; for, in our natural state, — that is, before we are regenerated, — we are

in spiritual night. Instead of the heat of spiritual day, we have nothing but the heat of our little selfish loves ; and, instead of the light of spiritual day, we have only the light of our little selfish thoughts. But the distinction between spiritual day and night is far greater, and far more important, than that between natural day and night. In our creation, we are designed for spiritual day. We have faculties, though not in the beginning unfolded, by which we can live in it and enjoy it. Spiritual day is Heaven ; and the work of regeneration is the process by which our faculties are unfolded, and we are prepared for it.

13. And as spiritual day is Heaven, so the King of Heaven is the spiritual Sun, that makes the spiritual day. In the Scriptures, He is called a Sun, — sometimes the Sun of Righteousness ; and, in the predictions of His coming, it is foretold that the Sun of Righteousness should arise, with healing in His wings. He is called a Sun, because He appears in the spiritual world as the natural sun does in this world. And from the spiritual Sun proceed spiritual heat and light, which seem like natural heat and light : but the heat is, in its essence, love ; and the light is, in its essence, wisdom. And, as love and wisdom are the essence of righteousness, therefore He is called the Sun of Righteousness.

14. His coming was the rising of the spiritual Sun upon the natural world. He came that He might

bring down His righteousness, and make it manifest in the abodes of men ; that He might make it shine upon them, operate upon them, and restore them to His likeness.

15. While here, His glory was usually veiled, so as not to dazzle the eyes and destroy the freedom of men : but there was one occasion when it is said that He was transfigured, — that His face shone as the sun, and that His raiment was white as the light ; because the veil was for a moment withdrawn, so that men could see in Him the splendor and glory that angels always see. But His Divine glory was never entirely hidden from those who had eyes to see, and ears to hear. Something of it was always brought forth to view in the miraculous love and miraculous wisdom which were constantly displayed in His works and words ; for He was constantly speaking as no man ever spake, and doing works that no man ever did. And, besides, there was a virtue that went forth out of Him, which caused them to feel and perceive more than they could see and hear.

16. He came to bring us out of spiritual night into spiritual day, that we might not walk in darkness, but might have the light of life. By His coming, He showed us the Source of light and of life ; and, by what He did and taught while here, He showed us what we must do, that we may become children of the light, and may thus pass from death unto life.

17. And when He had finished the work for which He came, and was about to become invisible again, He likened Himself, as is said in the text, to *a man travelling into a far country, who called his own servants, and delivered unto them his property.* The *property* which the Lord gave unto His disciples is the knowledge which He communicated to them while He was with them, — the knowledge of Himself, of His character, of His Love and Wisdom, and of His government. This knowledge He gave them by living visibly among them, by constantly speaking and acting towards them from His Love and by His Wisdom. By this means they became acquainted with Him who rules in the heavens, and with what He requires of all who are under His government. They saw that He loved all, and that He required them to love one another. They saw that His mercy was unlimited, and that He required them to be merciful as He is merciful. They saw that He loved His enemies, and that He required them to love their enemies. Thus He showed them His true character, and taught them that they must endeavor to be like Him, — that they must in all things endeavor to be perfect as He is perfect.

18. This knowledge is the property which He gave them; and He gave them the knowledge of things, that they might come into possession of the things themselves. That He gave *five talents* unto one denotes that some receive much. That He gave

two unto another denotes that others receive less ; but, inasmuch as it is received with affection, it is increased and multiplied. That He gave to another *one* denotes that some receive nothing but the knowledge. That He gave *to every man according to his several ability* denotes that every one received according to his peculiar state and capacity.

19. *And straightway took his journey* denotes, that, when the Lord had finished the work which He came to do, He became invisible, and thus left men in freedom to act as of themselves.

XIV.

M A T T H E W XXV. 16-18.

THEN HE THAT HAD RECEIVED THE FIVE TALENTS WENT AND TRADED WITH THE SAME, AND MADE OTHER FIVE TALENTS. AND LIKEWISE HE THAT HAD RECEIVED TWO, HE ALSO GAINED OTHER TWO. BUT HE THAT HAD RECEIVED ONE WENT AND DIGGED IN THE EARTH, AND HID HIS LORD'S MONEY.

1. THE primary meaning of this parable is founded upon the Lord's coming into the world, — that is, making Himself visible ; upon His thus giving men a knowledge of Himself, of His kingdom, and of the means of coming into it ; and upon His then becoming invisible, and thus leaving them, as it were, to themselves. The talents which He gave the disciples are the knowledges which He gave them of Himself, of His love and wisdom, and of the means of becoming receptive of them. According to this meaning, the parable would seem to be especially addressed to the primitive disciples, for the purpose of warning them to make good use of the talents which were given them.

2. But there is a higher sense to the parable, — one that gives instruction which is as applicable to us as to them ; for there is a sense in which He

comes to us, gives us talents, and then goes away again. He comes to us, whenever, by means of the Word, of preaching, or of instruction of any kind from those who know Him, He gives us a knowledge of Himself. When we desire such knowledge; when we are affected by it, and take delight in it, — then He is near to us, — near in proportion to the love which we feel for Him.

3. He also comes to us mediately, through the wise and good; for He dwells in them, and operates through them. They love Him, and believe in Him, and, by this means, receive Him into their minds. All their wisdom and goodness are from Him: consequently, when we love and honor them, we love and honor Him.

4. Now, by all these manifestations which the Lord makes of Himself to us, whether mediate or immediate, He delivers unto us His property, — He bestows upon us talents; that is, He gives us a knowledge of His goodness and truth, and thus gives us the means of coming into possession of them.

5. *Then he that had received the five talents went and traded with the same, and made other five talents.* As *talents* denote knowledge of the Lord, of His Love and Wisdom, of His Kingdom, and of the means of coming into it, so *five talents* denote *much* knowledge. That *five*, in this case, denotes much, or many, is evident; because it is said that the man gave unto each of his servants according to

his several ability, and that he gave unto one five, and to others smaller numbers: consequently, five denotes comparatively many, and the other numbers comparatively few.

6. *Trading* with talents, in the internal sense, denotes the various modes of using spiritual knowledge. The first, and one of the most important, modes of using it, is as the means of purification. A knowledge of the Lord gives us a knowledge of ourselves. When we see His qualities, we can from them see our own qualities. A natural man, while he lives among natural men, and compares himself with them, sees nothing in himself that is remarkable, or that deserves censure. His qualities and their qualities are of the same sort, and differ only in degree, and in modes of operation. But, when he comes to a knowledge of the Lord, he can see himself in a new light: for, when he looks up, he beholds a Goodness that is unlimited, — a Goodness that produces all, that extends to all, that comprehends all; that shines as the sun, and *nothing is hid from the heat thereof*. But, when he looks down into himself, he sees a goodness, if such it may be called, that is good unto himself alone, — that has no regard to others, except for the sake of self. When he looks up unto the Lord, he sees a Wisdom that is Infinite, — that is as high and as broad as the Goodness with which it is united, and from which it operates; but, when he looks down into his own mind, he sees

a worldly prudence and cunning, that do nothing, and can do nothing, but what his selfishness desires to have done. When he looks up, he beholds One whose mercy is for ever ; One who is merciful, not only to the feeble and unfortunate, but to the unthankful and the evil ; One whose mercy is so great and so pure, that He would lay down His life to save His enemies. But, when he looks down into himself, he sees one who is angry with and hates all who do not love and serve him. He perceives, that although he was created by the Divine Love, and lives from it, yet he does not partake of it, and has nothing like unto it himself. He perceives that he does not belong to the kingdom in which the Lord reigns, but to an opposite kingdom.

7. From these knowledges concerning the Lord, and the consequent knowledges of himself, he perceives that he cannot dwell in the heavens, in the presence of the Lord, without an entire change of character ; without being born again ; without having his evil heart taken away, and a new heart given him.

8. And, from the Word of the Lord, he learns how this change may be effected ; for he there learns, that, if he would enter into life, he must keep the commandments. All these knowledges concerning the Lord, and concerning His Love and Wisdom, and concerning the manner of entering into life, are denoted by *the talents*. And we *trade* with these

talents, or, in other words, we make use of these knowledges, when we apply them to the purposes for which they were given, and to which they are adapted.

9. For example, take the knowledge of the true way of entering into life ; that is, by keeping the commandments. We use this knowledge when we live according to it. If we keep them as the commandments of God, and thus internally as well as externally, we shall get rid of the disposition to do the things which are there forbidden ; and, as we lose the disposition to do those evil things, we shall receive a disposition to do the opposite good things. For, while we live in this world, we are in the midst, between Heaven and Hell. From the Lord and His angels, an influence comes down upon us that tends to make us love and think as they do ; and, from the evil spirits, there comes up an influence that tends to make us love and think like evil spirits. And to us is continually given the power to choose between them which influence we will receive. If we reject one, we receive the other ; and, if we receive one, we reject the other.

10. Now, the things which are forbidden by the commandments are such things as evil spirits love to do, and such as their influence tends to make us love to do. Accordingly, when we abstain from those things as sins against God, we resist those evil influences ; and, as we do this, we become receptive

of the opposite good influences: thus we are spiritually removed from Hell, and led towards Heaven.

11. If we abstain from murder, as a sin against God, we shall abstain from it both internally and externally; not only from the outward act, but also from the anger and hatred that lead to it, and then from the love of self and of the world, in which anger and hatred originate. And, as we overcome these evil affections that come up from beneath, we shall become receptive of the opposite good affections from above. We shall learn to feel kindly towards our neighbor, to love him, and to take delight in doing good to him.

12. Thus we enter into life, — into spiritual life, heavenly life, the life which is from the Lord. And, as we do so, we learn to understand the commandment in a higher sense: for we then think much more of our spiritual life, and value it much more, than we do our natural life; and as we feel with regard to our own spiritual life, so shall we feel with regard to that of our neighbor; consequently, we shall be even more careful not to hurt his spiritual life than not to hurt his natural life.

13. True spiritual life is the life of love towards the Lord and the neighbor; and true spiritual happiness is the happiness which is found in feeling and acting from that love. This is the kind of happiness which we should most desire to enjoy; and all other pleasures and delights we should regard as subordi-

nate, — as natural means of introducing, embodying, expressing, and supporting the more interior happiness which comes down from above. And, when we are in this state of mind, we shall desire that others may be in it; when we enjoy this kind of happiness, we shall desire others to enjoy it. Accordingly, we shall do all that we can to cherish spiritual life in them, and to make them enjoy the happiness of it; and we shall abstain from every thing that would hurt their spiritual life, or diminish the happiness of it.

14. Thus it is with all the commandments. By shunning the things which are forbidden in them, as sins against God, our minds are purified from the desire to do them; and, as evil desires are removed, the opposite good desires flow in from Heaven. Hence it is that the commandments are spoken of in the Scriptures as the means of entering into life, as giving a right to the tree of life, and as being the gates of the holy city; for obedience to them removes the obstructions which keep heavenly things out of us, and keep us out of Heaven. This purification of the mind is the first use of the knowledges which have been given us, — the first mode of trading with the talents which have been delivered to us.

15. But, as before stated, when we are purified from evil, we enter into a new kind of life, and, at the same time, into a higher sense of the command-

ments. In their literal sense, as they stand in the Old Testament, they consist almost entirely of prohibitions against evils. But, when the Lord came and fulfilled the Scriptures, He revealed the new life which always flows in when they are fulfilled, and when the obstructions are thus removed. Our minds are then filled with good loves instead of evil loves. Instead of the prohibitions which are contained in the first table of the commandments, we have the command to love the Lord with all the heart; and, instead of those in the second table, we have the command to love our neighbors as ourselves. Instead of looking downward, and opposing the things which come up from beneath, we look upward, and receive the things which come down from above.

16. But, when this comes to pass, we must not imagine that our work has come to an end, and that we have nothing more to do with the talents which have been given us: for we have then only removed the obstructions; we have only fairly begun the work. There is rest in Heaven; but it is rest from the labor of resisting evils. Those who enter into life do not cease to love the Lord and the neighbor, nor do they cease to act from love; on the contrary, they love more and do more than they did before they entered into that state; and their happiness principally consists in their feeling and acting from that love.

17. Besides, there is constant and eternal progress in spiritual life. Our spiritual faculties are unfolded, enlarged, and improved by exercise. Every time any one engages with his whole heart and soul in any good cause, his heart and soul are benefited by it. He receives as much as he gives. The very act of communicating unto those who are without opens his mind to receive from those who are within; that is, from the Lord and the angels. Hence it is that every one who endeavors to teach truth from affection finds that his own mind is enlightened by the act, and that he is made more intelligent and wiser by the effort. And hence it is that every one who does good from love finds that he receives as much as he gives. He finds that his heart is warmed by an influx from within, — that his love of doing good is increased, and consequently that his happiness is increased. Thus we see, that as talents are multiplied by trading with them, so all spiritual possessions are increased by using them for the benefit of others.

18. *And likewise he that had received two, he also gained other two.* By him who received two talents are denoted those who have but little knowledge of spiritual goods and truths, but have that little united with affection. Knowledge of spiritual goods and truths, without affection for them, is like light without heat, — like the light of winter, which gives no life, and causes nothing to grow and bear

fruit; but knowledge with affection is like light united with heat, — like the light of spring and summer, which produces all things that are necessary for our bodies. The Lord desires that knowledge and affection should be united in men. Love and wisdom always come forth together from Him, as heat and light come forth together from the sun; and it is on account of our state in relation to Him that we sometimes receive spiritual light without spiritual heat, as it is owing to the position of the earth with respect to the sun that it sometimes receives natural light without natural heat.

19. The kind of spiritual heat which we ought to have in our minds is the love of doing what is good and true; the love of growing wiser and better; the love of being useful, and consequently the desire to come into such a state of mind that we may be useful, and then that we may become more useful. This is the proper love to unite with the knowledge of what is good and true. That we may grow wiser and better, and more useful, is what the power of knowing and understanding is given to us for. This heavenly love makes one with the knowledge. The love increases and vivifies the knowledge; the knowledge enlarges and regulates the love; and both unite in good works, — in blessing those whom they operate upon, and, at the same time, blessing those in-whom they operate. There is, consequently, with such persons, a continual increase of the knowledge

of heavenly goods and truths ; and this increase is what is denoted by the two talents that were gained.

20. *But he that had received one went and digged in the earth, and hid his lord's money.* By him *that had received one* talent are denoted those who receive spiritual knowledge, but have no genuine affection for it ; that is, no disposition to use it as a means for growing wiser and better and more useful. That he *went and digged in the earth, and hid his lord's money*, denotes that those who do not use spiritual knowledge for the purposes for which it is given degrade and profane it by using it for selfish and worldly purposes.

21. It may seem as if the Lord acted in an arbitrary manner in giving more unto some than unto others : but it is not so ; for He always acts from Infinite Love, — from love to the whole, and to every individual. And, from the same love, He provides that men should not receive more than they can use ; because to receive more would be hurtful to them. He gives from His Infinite Love ; and He provides that we should receive according to our states and capacities.

XV.

MATTHEW XXV. 19-21.

AFTER A LONG TIME, THE LORD OF THOSE SERVANTS COMETH, AND RECKONETH WITH THEM. AND SO HE THAT HAD RECEIVED FIVE TALENTS CAME AND BROUGHT OTHER FIVE TALENTS, SAYING, LORD, THOU DELIVEREDST UNTO ME FIVE TALENTS: BEHOLD, I HAVE GAINED BESIDE THEM FIVE TALENTS MORE. HIS LORD SAID UNTO HIM, WELL DONE, GOOD AND FAITHFUL SERVANT: THOU HAST BEEN FAITHFUL OVER A FEW THINGS; I WILL MAKE THEE RULER OVER MANY THINGS: ENTER THOU INTO THE JOY OF THY LORD.

1. IN this parable, the man going into the far country represents the Lord Jesus Christ. What he did when he was about to leave his servants represents what the Lord did while He was manifest to His disciples. As he gave talents unto his servants, so the Lord gave unto His disciples spiritual knowledge. As he then went into a far country, so the Lord disappeared from before the senses of men. And as, after a long time, the man returned, so, after a sufficient time of trial, the Lord, either mediately or immediately, becomes manifest again. And as the man then reckoned with his servants, so the manifestation of the Lord produces a judgment.

2. While the Lord was visible upon earth, His Divinity was not always equally manifest. Sometimes He appeared far more glorious than at other times. Sometimes His glory was as great as men could bear to look upon ; at other times, they could see no form nor comeliness nor beauty to make them desire Him. For there were, in His Humanity, things which were not in accordance with His internal Divinity, — things derived from the mother, and of her quality. These things were sometimes more active than at other times. When most active, then His Humanity was least transparent ; and, when they were least active, then it was most transparent.

3. The Lord came into the world that He might bring Himself, His love, His wisdom, and His operation, down to the apprehension of men : for men had degenerated ; their spiritual faculties were closed up ; and they had lost all true knowledge of Him. To reach us, He took upon Himself our nature, and then dwelt among us, so that we could see Him as we see one another. And, as this human nature was in part derived from a human mother, it was at first infirm, and prone to evil. It was a body, of which He was the soul ; or, rather, it was the external man, of which He was the internal. He took it upon Himself as a means by which He might operate in an outward manner, and meet us upon the low plane to which we had descended.

4. This external man did not at first correspond to the Divine internal; and, consequently, it was not a perfect medium of the Divine influence and operation. The influence was therefore obstructed, and could not go forth for the salvation of men. Consequently, the first work of the Divine internal was to remove these obstructions, and bring the external into agreement and correspondence with the internal. Thus the Lord says, *For their sakes do I sanctify myself, that they also might be sanctified through the truth.* But this was a gradual work. For about thirty years it was going on, before His manifestation to Israel. After that, He was alternately in states of spiritual darkness and of light, of humiliation and of exaltation, of combat and of victory. When His hereditary qualities were most in the way, and caused the greatest opposition, then He was the most employed in overcoming and removing them; and, when they were for the time removed, then He was the most employed in giving instruction, and doing works for the welfare of men. When occupied in removing obstructions in Himself, He appeared least glorious; and, when doing His wonderful works for the good of men, He appeared most glorious; for then His internal Divine qualities shone forth with the greatest freedom and clearness. But, in all cases, He was acting from love towards men; for, in all cases, He was either doing them good, or preparing to do it.

5. At length, all the internal work was completed ; all obstructions were removed ; and the Humanity had become a perfect body for the manifestation of the internal Divinity. But, together with the hereditary infirmities and imperfections, He cast off all that was material, — all that by means of which He could meet the senses of men ; so that, when He entered into His glory, He became invisible. This would seem to have been an immense loss to men : but, in reality, they lost nothing ; for, by the change, He acquired the power to do them more good than before.

6. While He was here in a visible manner, we are told that *the Holy Spirit was not yet, because that Jesus was not yet glorified*. And the Lord Himself said to the disciples, *I tell you the truth : it is expedient for you that I go away ; for, if I go not away, the Comforter will not come unto you ; but, if I depart, I will send Him unto you*. His going away, His departure, or His becoming invisible, was a consequence of His Humanity's being glorified, or made Divine ; and, by being glorified, it became a perfect medium of the Holy Spirit, — the Spirit of truth, the Comforter. Thus His going away was the means of causing the Holy Spirit to operate more fully and powerfully upon them than before.

7. And, besides, He staid with us long enough to give us all the things which are recorded of Him

in the New Testament; and these things remain with us. And, while we have all these things, would it be of any advantage to us to have the Lord visibly present with us, as He was before the ascension? We may imagine that it would; but we do not know. Let us therefore look up unto Him for instruction on the subject.

8. While He was visible, He gave us this instruction, and He caused it to be recorded for the benefit of His disciples at all times. He says, *What and if ye shall see the Son of man ascend up where He was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you are spirit and are life.* Here we are plainly told that the flesh profiteth nothing; or, in other words, that His bodily presence would profit nothing: that it is the spirit that quickeneth, or giveth life. And then He tells us how we may become receptive of His spirit; for He says, *The words that I speak unto you are spirit and are life.* If, therefore, we would receive that spirit and life, we must receive and conform to the words which He spake. Many, while He was here, saw Him and believed not, and did not become receptive of His spirit and life; and so it would be if He were now visibly present. But all those received His spirit and life who received and conformed to His words; and so it is now.

9. The spiritual knowledge which He gave us while He was here is what is denoted by the talents.

By receiving and living according to this knowledge, we do what is denoted by trading with the talents. And, when we do this, our knowledge is increased; for our minds become receptive of the Holy Spirit, — the Spirit of Truth, which guides into all truth. Evil loves are removed, and good loves are received; so that we now look upon the truth with affection: for we are enabled to understand and appreciate the intentions and uses of it; our spiritual eye becomes single, and the whole mind is filled with light.

10. It is said, that, *after a long time, the lord of those servants cometh, and reckoneth with them.* This is not to be understood as literally true of the Son of man, but as spiritually and substantially true of Him. He does not come and go as men do; for He is always present: but He becomes manifest, and then again He becomes not manifest; and thus He appears to come and go.

11. And, when He becomes manifest, He does not reckon with men as they do with one another; nor do such conversations take place between Him and them as are here related: but there are communications which are substantially like them, and which produce similar effects.

12. Something of this sort takes place even while we are in this world, and more of it when we come into the other. For, while we are here, if we make use of the spiritual knowledge which He has given us, we spiritually come to Him; and so He appears

to come to us. He becomes manifestly present to our minds. By using that spiritual knowledge, we remove the obstructions, and pass over the spiritual distance which separated us from Him. Our hearts are made pure, so that we can spiritually see Him, and feel the influence which flows into our spirits from Him. And, when this is the case, all that we have done becomes manifest, and the consequences become manifest.

13. So also, if we do not make use of the knowledge, there are occasions when what are called the judgments of God are abroad in the earth; when we are in danger; when we are looking at death, and what comes after death; and when we are listening to powerful presentations of Divine truth; and, on such occasions, the Lord seems to be near us, and to be reckoning with us. We are made to think of the spiritual knowledge which He has given us, of the manner in which we have used it, and of the consequences. Then we either repent of our conduct, or we begin to make excuses for it: we are converted, or we confirm ourselves in evil.

14. But, when we come into the spiritual world, we come to the final reckoning, — to the result and effect of all that has preceded. But, as to the mode of it, most people have had erroneous opinions, supposing the Lord to be visibly present, to examine, to judge, and to execute. This is also according to the representations in the literal sense, where heav-

only things are expressed in worldly forms. But the truth is, that, when men go into the other world, they judge themselves. When any one arrives there, angels immediately visit him, that they may minister unto him and serve him. This is the case, whether he be good or evil. And, when they come, they give him such instruction as he needs in his new situation, and do every thing that they can for his benefit ; for they are full of love towards him.

15. If his ruling loves are good, the angels cherish them, enlighten them, and give him an opportunity to exercise them. And, as they act from loves similar to his, he understands them, sympathizes with them, loves them, takes delight in being with them and co-operating with them ; and thus he is prepared to live with them in Heaven for ever.

16. But, if his ruling loves are evil, their quality soon becomes manifest ; and the angels look upon him with sadness. They show him the evil nature of his affections, and urge him to resist them and put them away. This they do from pure love towards him, — from a desire for his welfare and happiness. But he does not understand such love ; he does not see that their efforts are calculated to promote his happiness. Very soon he regards them as his enemies, turns away from them, seeks the company of those who are like himself, and makes his home with them. Thus, in opposition to all the wishes and efforts of the angels, he judges himself,

condemns himself, and, of his own accord, hurries away into outward darkness.

17. And why is it, that, when people go into the spiritual world, some of them go upward, and some go downward? It is because, while in this world, some of them traded with the talents which had been given them, and some of them did not; some of them made use of the spiritual knowledge which was given them, and some of them did not. If they make use of that knowledge, they acquire such affections as the angels have, and become internally associated with them, even while in this world; and then they take delight in associating with them openly when they go into the spiritual world. They love the things which make angels to be angels: by this means they do themselves become angels, and are prepared to live with them for ever. But, if they are unwilling to make use of that spiritual knowledge, they go in an opposite direction, acquire opposite qualities, and then, of their own accord, go into an opposite kingdom.

18. *And so he that had received five talents came and brought other five talents.* By him who *received five talents* are denoted those who receive much spiritual knowledge. By the *five talents* which he gained are represented the consequences of using the knowledge which is given, — the purification and expansion of the mind, and the consequent increase of knowledge.

19. It is said that *he who had received five talents came and brought other five talents*. These circumstances have a spiritual meaning. His *coming* denotes spiritual coming; the coming of the spirit; coming to the Lord as to the affections and thoughts. The making use of spiritual knowledge prepares men to do so. His *bringing* other five talents denotes that spiritual men ascribe all their increase of knowledge unto the Lord, as well as that which was originally given. Bringing and offering things unto the Lord is often spoken of and required in the Scriptures; the internal meaning of which is, that we should acknowledge that those things, and the spiritual things which are represented by them, are from the Lord, that they are His, and that they should be devoted to His service.

20. *Saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more*. This language is altogether appropriate as between the servant and his lord, who was but a man; but it would be quite inappropriate if addressed by any man to his Maker. For the servant was indebted to his lord for the five talents which were delivered to him, and for nothing more. As to the other five talents, he acquired them without the aid of his lord, and could therefore speak of them as his own acquisition. But, as we ascend into the spiritual sense, and think of man's relation to the Lord, many of the natural appearances subside

and disappear. And the very way to ascend is to use the spiritual knowledge which has been given us.

21. An important part of spiritual knowledge is the knowledge of the Lord, of His attributes, of what He does for us, and of our total dependence upon Him. Consequently, if we make use of this knowledge, we shall become humble, and shall not be inclined to display our own merits. And, besides, we shall be sensible that we have done nothing of ourselves, and that of ourselves we can do nothing. We shall be sensible that the Lord has exerted far more love, more wisdom, and more power, in causing us to make use of the knowledge, than in giving it to us originally. We shall accordingly be too full of gratitude and love to Him, on account of what He has done for us, to boast, or even to think, of any thing that we have done. Still there is a sense in which all that has been done for us, and all that has been done through us, will then be brought up to mind, because it is the means of enabling us to appreciate the greater manifestations of goodness and wisdom which we shall then behold.

22. *His lord said unto him, Well done, good and faithful servant.* In these words is represented the state of those, who, after having made good use of their spiritual knowledge, are brought near unto Him who gave it. They are then prepared to see

Him in His glory. They can understand Him better than ever before, and can perceive that His will has, in some measure, been fulfilled in themselves; on which account, they are full of joy and thankfulness. They are called *servants*, because they are in a state to act from the Lord; they are called *good and faithful*, because they receive His Love into their wills, and His Wisdom into their understandings; and they perceive something equivalent to the Divine declaration, *Well done*, because they have brought His Love and Wisdom down through their wills and understandings into their lives.

23. *Thou hast been faithful over a few things; I will make thee ruler over many things.* His delight is in doing for men all that is good for them, and in giving them all that they are qualified to receive; and, when they make good use of what they do receive, they are by that means prepared to receive more.

24. *Enter thou into the joy of thy lord.* The joy of our Lord is in doing good; and this is the joy into which He introduces those who make good use of the talents which He gives them. It is not to be supposed that then, for the first time, they begin to perceive that joy; for they begin to perceive it while they are making use of their spiritual knowledge here on earth, and they per-

ceive more and more of it as they advance. But they enter more fully into it when they enter into Heaven ; and, from thenceforth, they live in it without interruption or molestation.

XVI.

M A T T H E W XXV. 22, 23.

HE ALSO THAT HAD RECEIVED TWO TALENTS CAME AND SAID, LORD, THOU DELIVEREDST UNTO ME TWO TALENTS: BEHOLD, I HAVE GAINED TWO OTHER TALENTS BESIDE THEM. HIS LORD SAID UNTO HIM, WELL DONE, GOOD AND FAITHFUL SERVANT: THOU HAST BEEN FAITHFUL OVER A FEW THINGS; I WILL MAKE THEE RULER OVER MANY THINGS: ENTER THOU INTO THE JOY OF THY LORD.

1. BY him who *received two talents* are denoted those who received but little spiritual knowledge, but received that little with affection.

2. Spiritual knowledge is knowledge of the Lord, of His Love and Wisdom, of His operation, of His kingdom in Heaven and upon earth, of His work of redemption and salvation, and of what we must do that we may be redeemed and saved. Spiritual knowledge is such knowledge as the Lord gave to us when He dwelt among us, and afterwards caused to be written in the Sacred Scriptures; such as He now gives more abundantly by unfolding the spiritual sense of those Scriptures, and such as He has given more or less of to all nations in all times.

3. This knowledge is given as a means of preparing us for Heaven; and our future condition depends

upon the use which we make of it. But in order that we may receive it, and make good use of it, we must have within us some good loves ; for evil loves do not make good use of spiritual knowledge. And the Lord provides that we should have good loves, by insinuating them during our infancy and childhood, before our hereditary evil loves come forth and assume the whole control in our minds.

4. These good loves are what is, in the Scriptures, denoted by the good ground. They are what produce the good and honest heart of such as hear the word, and keep it, and bring forth fruit with patience. They are what the Divine influence flows into with its redeeming, saving, regenerating, sanctifying power ; they are what enable us to appreciate, to feel an approbation of, and an affection for, the various forms of goodness and truth which come under our notice. They enable us to understand and love spiritual instruction, and give us spiritual strength to make use of in resisting and overcoming the evil loves which belong to the natural man, and then in bringing down the goodness and truth of the spiritual man, and establishing them in the natural.

5. These good loves which are insinuated into our minds, together with the instruction which is given, are the talents which are delivered to us. At first they are, as it were, loaned to us. The design is that they may become our own ; and they do become our own when we take them and make them

our own, by adopting them as our principles of life and action.

6. And when we do live and act from them, and according to them, they increase and multiply in us. Thus five talents are the means of gaining other five; and two, of gaining other two. And, besides, we are thus prepared to enter into the joy of our Lord; for, by this means, the joy of our Lord enters into us. His Love flows into our wills, His Wisdom flows into our understandings, and His joy fills our whole being, when those two principles are united in act.

7. Until the New Jerusalem began to come down from God out of Heaven, scarcely any thing was known with regard to the nature of heavenly happiness. And but little is known now; for it is difficult to understand what has been revealed. When happiness is spoken of, selfish and worldly happiness is thought of; that is, such happiness as is produced by the gratification of selfish and worldly loves; by the gratification of the senses; by the gratification of the love of being respected, honored, beloved, revered, and obeyed; and by the gratification of the love of wealth, and of living in splendor.

8. All happiness is produced by the gratification of love, and therefore the nature of the happiness depends upon the nature of the loves; and, as the loves which we have just spoken of are selfish and worldly, therefore the happiness which is produced

by gratifying them is selfish and worldly. And, as these are the loves which prevail among natural men, therefore, when they hear any thing said about the happiness of Heaven, they think about things which would gratify their loves; and, if they are told that the happiness of Heaven is something of a very different nature, they doubt whether there is any such thing, and do not believe that men are capable of enjoying any such thing.

9. It is true that merely natural men cannot enjoy it; and, if men had no faculties but their natural ones, they would never be able to enjoy it. But we have higher faculties, and are capable of having higher loves. While natural loves prevail in us, those higher faculties are, as it were, closed up and dormant; but, where obstructions are removed, the higher loves flow in out of Heaven, and, by their genial influence, the higher faculties are unfolded. Thus it may be seen, that the reason why it is so difficult to form an idea of heavenly happiness is because we have to pass through a kind of death to get to it, and also a kind of birth, — the new birth, the spiritual birth.

10. It has been commonly supposed, that if any one, whatever his character may be, should be admitted into Heaven, he would be happy, — as happy as any others, whatever their characters may be. But nothing can be more erroneous. From the revelations made to the New Church, we learn,

that, when the wicked go into the other world, they are allowed to go to Heaven, if they desire it; that, when they go there, they are received kindly and treated kindly. But they misunderstand every thing: love seems to them like hatred, kindness like cruelty, efforts to do them good as efforts to hurt them. Of their own accord, therefore, they leave Heaven, because they are so miserable there, and go to Hell, because they are less miserable there.

11. The higher loves, the heavenly loves, are love to the Lord and the neighbor,—love to others, as distinguished from love to self. With merely natural men, every thing originates and terminates in self: consequently, they do not possess any thing that ought to be called goodness. Real goodness looks towards others; the essence of it is love to others; and any one who loves others will, if he has a true idea of the Lord, love Him supremely, because He is Infinite Love to others, and the only Source of it.

12. But, when it is said that heavenly love is love toward others, it is not to be understood that there is no love of self in Heaven, nor any love of possessing outward things there, or that there should be no love of self and the world here; for there is a love of self and of the world which is only a form of love towards others. We may love ourselves, and do good to ourselves, merely for the purpose that we may be able to do good to others. Without

food, and without suitable clothing and suitable habitations, we should not be in a condition to do good unto others: therefore love to others, as well as love to self, requires us to provide these things, and use them. If we have within us no love but self-love, then we provide these things from that love; but, if we have love towards others, then we provide these things from that love. In this case, it is manifest that we love and do good unto ourselves because we love and desire to do good unto others. Self is regarded only as a means to an end; and our love to self is of the same quality as our love towards others.

13. And so it is with the love of the world. We may love to possess worldly things as a means of doing good unto others, or we may love to possess them merely for our own gratification; and the quality of our love will depend upon the end which we have in view. It may be a heavenly love, or it may be an infernal love.

14. There is one quality of the happiness of Heaven by which it is immensely increased; namely, it is essentially communicative and diffusive. The happiness of every one is, in a greater or less degree, communicated to every other one. Among natural men, it is not so. There is in them no desire that their happiness should be communicated. One essential element in their happiness is that it belongs to them exclusively; that others have nothing of

the sort. If they are ever thankful, it is when they can say that they are not as other men; when they can feel that they are distinguished, that they are highly favored, that they have something that other men have not.

15. And, while their prosperity makes them proud, haughty, and overbearing, their neighbors cannot possibly rejoice with them, and participate in their happiness: consequently, they become envious and malignant. Thus their happiness, instead of making their neighbors happy, makes them miserable. We all know that this is a very common thing among men; and the cause of it is in the nature of the love by which they are influenced. Their love is selfish; and, as their happiness is the gratification of their love, therefore their happiness is selfish and exclusive.

16. But heavenly love is love towards others; and, when any one who acts from this love is prosperous, he rejoices and is happy for the sake of others. If power is given him, he rejoices, because he can use it for the benefit of others: if his wealth increases, he is happy, because it enables him to do more good unto others. This kind of happiness is communicable. All the good among his neighbors can sympathize with him, and participate in his happiness; and all but those who are incorrigibly evil can rejoice in his prosperity.

17. And, in the other life, the evil are separated

from the good. Those who act from love to one another can dwell together in peace. No one has any haughty feelings of superiority, any pride or arrogance, or love of domineering; and no one has any painful sense of inferiority or envy. Like different parts of the same body, every one is contented in his position with respect to others: for they all act from love to one another; and every one is sensible that he is in the situation best suited to his genius and capacity; where he can exercise all his affections and faculties most freely and fully in doing good unto others; and where, consequently, he is most happy.

18. And the reason of all this is, that they live in a kingdom of love, that they are themselves filled with love, and that they act from love. He who rules in the heavens is Love itself, and the Source of love. All who dwell there are recipients of love from Him; they are severally various forms of love; and, all together, they constitute a form of the Divine Love.

19. But the Lord's Love is Infinite. The Heaven, the Heaven of heavens, could not contain Him. He desired that the earth should again become, what it was in the beginning, a place of preparation for Heaven. For this purpose, He came down to us. We lived, as it were, in an ocean of selfishness and worldliness combined; and spiritual darkness was upon the face of the deep. He came, by taking

upon Himself a nature similar to ours ; and, from the moment that He came, a glory shone around Him. It was His Divine Glory, tempered by the obscure medium, the humanity not yet glorified, through which it passed. He came a light into the world. Every movement of His, every word, every act, and sometimes His whole body, were radiant with heavenly light. In this light, men could see the distinction between good and evil ; the good and evil spirits around them could see it ; and even angels could see it clearer than ever before.

20. This light was, in its essence, Truth, Wisdom, Divine Thought ; for, by coming, He enabled men, spirits, and angels to see things in the light in which He saw them, and to think of them as He thought of them.

21. And the purpose for which He brought heavenly light into the world was that He might bring also heavenly heat ; that is, heavenly love. He brought this heavenly love down to us, by coming down and acting from it in relation to us. It was in the world before ; for all kinds of love, and even hatred, are nothing but modifications or perversions of it. But He brought it down without modification or perversion. In Him it was Divine on earth as it is in Heaven. Men at that day loved those who loved them, and hated those who hated them ; but there was no such limit to His Love. There was no

limit to it. No powers of nature could resist its operation. No kind of ill treatment could change its quality, could turn it into hatred, could make it grow cold, or diminish its activity.

22. The quality and strength of His Love were manifested when He was surrounded by His enemies. All their power was nothing to Him. A breath would have annihilated them. If for one instant He had ceased to love them, they would have ceased to exist. Yet He allowed them to crucify Him. He, indeed, gave them power to do it, for the purpose that His Humanity might become a perfect medium of love to them and to all mankind.

23. The great object of His coming, and of what He did while here, was that we might be saved. He desired that we might have a true knowledge of Him, of His Love and Wisdom, and of His operation; and then that we might love and acknowledge Him, that we might receive His Love and Wisdom, and that we might co-operate with Him.

24. If we would live in Heaven, it is necessary that we should love and acknowledge Him who reigns there, and who is all in all there. To be in Heaven is not to be in any particular place, but to be in a particular state of mind; and we are in that state when we have heavenly love and wisdom in our minds. All the time the Lord was here, He was endeavoring to bring us into that state. This

He did both externally and internally: *externally*, by doing good and teaching truth to us, and thus giving us a knowledge of goodness and truth; and *internally*, by the influence of His Spirit, giving us a spiritual affection for them, and spiritual light to see them by.

25. The same knowledge is now continually given through the Sacred Scriptures, when they are properly understood; and the same spirit is now continually given through the Divine Humanity unto all who can be made to believe in it. By this means, He is continually bringing heavenly principles down, and implanting them in the minds of men; and, by this means, continually drawing all who will permit themselves to be drawn up into Heaven.

The Spirit and the bride say, Come. And let him that heareth say, Come.

And let him that is athirst come. And whosoever will, let him take the water of life freely.

XVII.

MATTHEW XXV. 24-30.

THEN HE WHO HAD RECEIVED THE ONE TALENT CAME AND SAID, LORD, I KNEW THEE THAT THOU ART AN HARD MAN, REAPING WHERE THOU HAST NOT SOWN, AND GATHERING WHERE THOU HAST NOT STRAWED; AND I WAS AFRAID, AND WENT AND HID THY TALENT IN THE EARTH: LO, THERE THOU HAST THAT IS THINE. HIS LORD ANSWERED AND SAID UNTO HIM, THOU WICKED AND SLOTHFUL SERVANT, THOU KNOWEST THAT I REAP WHERE I SOWED NOT, AND GATHER WHERE I HAVE NOT STRAWED. THOU OUGHTEST, THEREFORE, TO HAVE PUT MY MONEY TO THE EXCHANGERS; AND THEN, AT MY COMING, I SHOULD HAVE RECEIVED MINE OWN WITH USURY. TAKE THEREFORE THE TALENT FROM HIM, AND GIVE IT UNTO HIM WHO HATH TEN TALENTS. FOR UNTO EVERY ONE THAT HATH SHALL BE GIVEN, AND HE SHALL HAVE ABUNDANCE; BUT FROM HIM THAT HATH NOT SHALL BE TAKEN AWAY EVEN THAT WHICH HE HATH. AND CAST YE THE UNPROFITABLE SERVANT INTO OUTER DARKNESS: THERE SHALL BE WEEPING, AND GNASHING OF TEETH.

1. By him who received one talent are denoted those who have some spiritual knowledge, but have no genuine affection for it, and consequently make no use of it.

2. The design of the Lord in creating men is that they may be good, wise, useful, and happy. He therefore provides that they should all have more or less knowledge of what is good and true, and a capacity for loving it.

3. How it is that He gives us knowledge, we all know ; but how He gives us love is not so generally known. Knowledge we get from books and teachers ; and we know when we get it. But love comes from within, by an internal, invisible way. We feel it, but cannot see whence it comes.

4. Upon this subject, much important knowledge is given us by the revelations which have been made for the New Church. We there learn that love is always flowing into our minds from the Lord, as heat flows into our bodies from the natural sun. This influx of love is what gives us life : without it, we should not continue an instant.

5. And, as heat is modified by the objects into which it falls, so is love. The same heat gives life to a good plant and to an evil plant ; so the same love gives life to a good man and to a bad man.

6. Good love from the Lord is always flowing into our minds. It begins to flow in when we begin to exist, and continues to flow in as long as we continue to exist. If we yield to its influence, and become good men, it will exist in us in the form of good loves, and will go forth in the form of good works ; but, if we resist its influence, and become evil men, it will exist in us in the form of evil loves, and will go forth in the form of evil works.

7. In the mercy and wisdom of the Lord, it is provided, that, in the beginning of our existence, we should be so weak that we cannot do any thing but

receive what is given us for our nourishment, and that we are almost entirely passive recipients of the good-will and kindness of those around us. It is also provided that our hereditary propensities to evil should at this period lie dormant.

8. All this is done in order that we may be saved, — in order that our regeneration may be made possible ; for, during this period, the elements of goodness are implanted in us. The Divine and angelic love, which is always flowing in, is not then resisted and perverted by our being otherwise occupied and employed ; but it produces grateful and affectionate feelings in us, which are directed to the parents and friends around us, who satisfy our hunger and thirst with the milk of maternal love, who warm us with their embraces, and bless us with their smiles. External things then correspond to internal. What our parents are doing for us corresponds to what the Lord and His angels are doing.

9. And, as neither the external nor the internal influence is resisted, a heavenly effect is produced, — a heavenly state is impressed upon us, — something of goodness is implanted in us : not that which is mature, perfectly formed, and filled ; not that which is of the measure of a man, that is, of an angel, but the infantile and childlike ; not the mature and perfect, but the only means of introducing it.

10. And, while we are thus filled with love and surrounded by goodness, our understandings are

occupied with wonder; and, in the midst of the wonder, there is a desire to see the wisdom of this love, the truth of this goodness. Our minds are opening to receive instruction. They are ready to receive some of that doctrine that drops as the rain, of the speech that distils as the dew, as the small rain upon the tender herb, and as the showers upon the grass.

11. Thus it is provided by the Lord, that we should have a kind of goodness implanted in our minds, as a means by which we may afterwards receive truth, resist evil, and do good. That goodness is what the Holy Spirit flows into and operates through. This goodness, together with the truths which are united with it, when vivified by the influence of the Holy Spirit, is the monitor which children are directed to look to and inquire of within themselves. It is the beginning of conscience. It is the better nature, the higher and nobler feelings, which men often speak of and appeal to in their intercourse with one another.

12. All this provision is of use to us as we pass onward from infancy to childhood, and from childhood to youth and manhood, and have a lower class of feelings and desires spring up in our minds, — a class that needs to be moderated, tempered, and controlled by higher principles. And, even when we suffer the selfish, worldly, and sensual feelings to prevail in us, the higher principles are not destroyed,

but are removed from observation, and thus preserved for future use.

13. Hence it may be seen how we all have the capacity to understand, to approve, and to love what is good and true, and that we consequently have the capacity to will and to do it.

14. But he who had one talent complained that he had not the ability to do what was required of him, — that his lord was *a hard man, reaping where he had not sown, and gathering where he had not strewed*. And this is the case with those who are represented by the complainer; that is, with those who have spiritual knowledge, and do not love it. To them our Heavenly Father seems to be a hard master, and His laws to be hard and cruel laws: for, inasmuch as He does not favor their selfish loves, He does not seem kind and good to them; as His laws require them to abstain from doing what they love to do, therefore they seem hard and cruel.

15. And the reason why we come into such a state of opposition to the Lord and His kingdom is because we do not suffer ourselves to be led by Him, but undertake to lead ourselves. He does all that He can for our spiritual welfare; as it is expressed in the Scriptures, rising up early, and doing it; beginning at the beginning, and even before the beginning, of our existence; foreseeing and providing for things to come, and ever present to protect and

strengthen us in time of need ; giving us spiritual knowledge when we are in the best state for receiving it ; and giving us loves by which we can love it, before our evil loves are awake and active. He does all that He can do for us ; and all that is wanting is that we should follow His leadings, and receive His blessings.

16. But, as we gain in stature and strength, and our natural loves become active, we are apt to listen to their persuasions, and yield to their impulses ; and, as we do so, all the good things which we have ever learned, and all the good things we have ever felt, seem to withdraw, and retire into obscurity ; all the spiritual heat and light that we have received in the morning of life are turned into coldness and darkness ; and, when our minds are so inverted that heat is cold, and light is dark, with us, then the cold becomes warm, and the darkness light.

17. We never ought to come into this state ; and there is no need that we should. We do not come into it because there is no Divine Mercy upon us, nor merciful providence over us, but because we reject the mercy, and oppose the providence. And, when we come into it, that mercy seems to us to be unmercifulness ; and the merciful instruction, that is given as a means by which we may come up out of this miserable condition, seems to consist of arbitrary and tyrannical laws, designed to oppress us, and deprive us of all happiness.

18. The instruction has this appearance, because, while evil loves prevail in us, we have no affection for it; we see no good in it, nor benefit to be derived from it. For, when evil loves prevail in us, the good loves which have been given us as means of loving and doing the truth are all driven away, so that they have no power in us. Then, if we think of the Divine laws which have been given us, it seems as if the Lord were requiring what He does not give us power to do,—as if He were reaping where He did not sow, and gathering where He had not strewed.

19. The power of fulfilling the laws seems to be absent, because the love is absent which gives the power,—the love which flowed into and made its abode in our minds before the evil day came,—the love which was given us for the very purpose that we might be able to understand, to love, and to do the Lord's will.

20. *And I was afraid, and went and hid thy talent in the earth: lo, thou hast thine.* When the love which was given us is, as it were, withdrawn, then we have no feeling but that of fear in relation to the Lord; and, when this is the case, we are disposed to turn away from Him, and devote ourselves to objects towards which we have more pleasant feelings. We turn to worldly objects, by means of which we can gratify our selfish affections; and, when we are devoted to them, all ideas of the

Lord, of His kingdom, and of our spiritual duties, are out of sight, being buried beneath selfish and worldly thoughts. Thus our talent is hidden in the earth.

21. But when by any means we are made to think of the Lord, to feel our accountability, and to reflect upon what is required of us, then our talent is uncovered, our spiritual knowledge is brought up to mind: but, as it has not been used, it is without increase; that is, we find in our memories the knowledge which He originally gave, but none of the additional knowledge which He desired to give, and which the first was designed to introduce.

22. *His lord answered, and said unto him, Thou wicked and slothful servant, thou knowest that I reap where I sowed not, and gather where I have not strewned. Thou oughtest, therefore, to have put my money to the exchangers; and then, at my coming, I should have received mine own with usury.* It is the effort of the Lord to give unto all men as much knowledge of Himself as they are capable of receiving; and then it is their duty to use what they have. It is given as a means of raising them up out of their low condition; and, if they use it, they will be prepared to receive more.

23. He is Love; and His kingdom is a kingdom of love. In it nothing is required but what love requires,—nothing but what the good of those who

are in it requires. And all who are in it see and feel that it is so. They are capable of seeing and feeling it, because they do themselves receive love, and act from it.

24. But there are many out of His kingdom, whom He desires to bring into it: for their benefit, the light extends outwards, but diminishing according to the distance. At various distances, therefore, they have various views of the Lord; and, as they live according to the light which they receive, they come nearer, and are prepared to receive more. If, in the beginning, they are at such a spiritual distance from Him as to think of Him as a hard master, their only means of salvation is to obey Him as such. If they do this, His appearance immediately changes; and, as they advance, it will continue to change; and thus He will, in their view, be for ever becoming a more and more perfect object of love: for they will be growing more and more capable of perceiving that He acts from love.

25. As soon as they make up their minds that they must and will obey Him, He becomes present with them; and, from His presence, the evil spirits who possessed them flee away, and their evil influences are withdrawn. Then evil loves cease to be active; then good loves become active; then the aspect of the Lord is changed, and the aspect of all things is changed.

26. When money is hoarded up, it does no good

to any one ; but, when it is put to the exchangers, it is made use of, and something may be expected in return. So, when spiritual knowledge merely lies in the memory, it is of no use to the possessor or to any one else ; but, if he brings it into life by willing and doing, it is useful to himself and to all around him. And, besides, when spiritual knowledge is received and used in this manner, it increases and multiplies ; whence it may be seen what is denoted by the Lord's receiving His own with usury.

27. *Take, therefore, the talent from him, and give it unto him that hath ten talents.* The talent could be literally taken away ; but spiritual knowledge cannot be literally taken away. Something equivalent, however, may be done with it ; that is, it may be removed, and covered up, so as not to appear. This is what any one who does not love it is continually inclined to do with it ; but, while he is connected with those who do love spiritual knowledge, it is frequently brought up to his mind, either by their words or actions, so that he cannot keep clear of it. But, when the time comes that they are for ever separated from them, then spiritual knowledge will no more come up to mind. Thus the talent is then taken away from him.

28. And, when the evil are deprived of the influence of the good, then the good are delivered from the influence of the evil ; and, as the evil do not

then have good things brought up to their minds, so the good do not have evil things brought up to their minds. For the good have had evils in themselves ; but they have resisted and overcome them. Still the evils are not so completely cast out that it is impossible to bring them up to mind ; and, in fact, they are very frequently brought up by the presence and influence of those who are in similar evils. When this is the case, painful feelings are produced, the mind is likely to be darkened, and spiritual knowledge obscured. Consequently, when the evil are finally separated from the good, these painful experiences come to an end. The hearts of the good are filled with joy, their understandings are filled with light, and spiritual truths seem far more clear and abundant than ever before. Whence it may be seen what is denoted by the talent's being taken away from the wicked and slothful servant, and given unto him that had ten talents.

29. *For unto every one that hath shall be given, and he shall have abundance ; but from him that hath not shall be taken away even that which he hath.* The end which the Lord has in view is the welfare of men. He loves to give unto them all that will be useful unto them ; and that is useful to them which they make use of. As His end in giving is that they may use what He gives ; therefore, when they do this, His end is accomplished, the gift is theirs, and they may be said *to have* ; and at the

same time, and by the same means, their capacity for receiving is improved and enlarged, so that they can receive more, and use it better. And thus are they prepared to receive more and more of the abundance which He gives.

30. But those who do not make good use of what He gives them do not *have* in the sense in which He wishes them to have; therefore they are here said *not to have*. And, as they do not love the things which He gives them, as they do not desire to make good use of them, and as the possession of them would be hurtful to themselves and to others, therefore they are allowed to part with them for ever. And this is what is denoted by taking away what they have.

31. *And cast ye the unprofitable servant into outer darkness.* The servant is called *unprofitable* because he would not use the means of acquiring a love of doing good, or of being useful to others. This love is possessed by all the angels, and it is what makes them angels: it is what makes Heaven to be Heaven. That men may come into possession of this love is the purpose for which the Lord gives them talents; but, if they cannot be induced to use the talents, they cannot come into possession of the love. Consequently, heavenly heat and light, and all the manifestations of them through the angels, are most repugnant to them. Hence they flee away, and do not rest until they are sur-

rounded by the spiritual darkness of that state which is opposite to the heavenly kingdom.

32. *There shall be weeping, and gnashing of teeth.* These are the general characteristics of the condition of the wicked in the other life. Their ruling loves are opposite to heavenly loves. They take delight in doing evil: but they are under restraint; they are not allowed to do all the evil that they desire to do. On this account, they are unhappy; and this unhappiness is what is denoted by *weeping* or wailing.

33. And, instead of the mutual love that exists among the angels, and instead of the order and happiness which flow from it, there is mutual hatred among evil spirits; there is such order as flows from a mutual and well-balanced opposition to one another, and such unhappiness as proceeds from incessant clashing and collision. This is what is denoted by the *gnashing of teeth*.

XVIII.

M A R K II. 17.

THEY THAT ARE WHOLE HAVE NO NEED OF THE PHYSICIAN, BUT
THEY THAT ARE SICK.

1. FROM what has been revealed to the New Church, we learn that there has not always been in the world as much disease and bodily suffering as there now is; and it is not of Divine order that there should be.

2. It is of Divine order that we should be born into this natural world; that we should live here until we come to spiritual maturity; and that we should then leave our natural bodies, and be transferred to the spiritual world: for it is by no means desirable that we should live here always. Our natural bodies, and the natural things to which they are adapted, are, in the highest degree, useful to us for a time; but, if they should continue to be attached to our spirits after they have performed those uses, they would be nothing but burdens and impediments, which would impair our freedom, and obstruct our progress. It is not, however, of Divine order that it should be such a painful and fearful thing to die; nor was it always so.

3. Before men departed from Divine order, they did not suffer and die of painful diseases: for as, when the fruit is ripe, it can be separated gently and easily from the bough; so, when their spirits were ripe, they were separated easily and gently from their bodies, and thus without pain. Nor was there any reluctance or fear: for, in those days, there was open communication between men on earth and the angels in Heaven; men could see how angels lived, how they were occupied, and what they enjoyed; men could see the spiritual uses of their present employments; they could see, while they were in this world, that they were being educated and prepared for the spiritual world. When, therefore, they were about to die, they were not filled with fear, as if they were going into a world and into a condition with which they were unacquainted; but they were filled with a holy joy, because they saw that they were about to enter into a higher, purer, and happier state of existence. Nor did they mourn on account of leaving their friends in this world; for they did not feel as if they were to be separated from them, but as if they were to be placed in a situation in which they could be more interiorly present with them, and would be able to do more for them than when present in the body: consequently, death was not then a time of mourning, but a time of rejoicing.

4. But, when men became sinners, they became

sufferers ; when their minds were filled with spiritual disorders, their bodies were filled with natural diseases. As self-love gained dominion in them, they gave themselves up to the indulgence of their appetites and evil passions ; internal things were made subservient to external ; and the mind became devoted to the body, so as to be buried in it. Then the spiritual senses of men were closed, so that they could have no open communication with Heaven : thus they became subject to fearful diseases, and, through them, were led to a death that was still more fearful. The diseases of the mind are produced by allowing those things to have dominion which ought to be subservient, — by allowing all the faculties of the mind to be devoted to the appetites and passions of the body, without any regard to the uses for which those appetites and passions are designed. Hence come luxury, gluttony, drunkenness, and licentiousness ; hence, too, come covetousness, envy, malice, and anger ; and, as these disorders of the mind are brought into effect, they produce disorders of the body.

5. But, when men have thus departed from Divine order, the Lord does not, as the merely natural man would suppose, either abandon them, or pursue them in wrath ; but He still has mercy upon them. He endeavors to prevent them from departing still farther, and suffering still more. He also endeavors to bring them back into order ; and

He uses their diseases and sufferings as a means to that end.

6. Diseases and sufferings are things which the Lord has no pleasure in: nor are they inflicted by Him; but they are permitted for the purpose of preventing still greater evils: consequently, they are permitted from mercy. Sufferings are permitted for the purpose of either deterring us from doing evil, or destroying our love of doing it. With those who are confirmed in wickedness, whether in this world or in the other, sufferings are permitted for the sake of deterring them from evil, — of preventing them from doing it. All the punishments that are inflicted in the infernal kingdom are permitted for this purpose, to prevent them from injuring themselves and one another. The degree of misery which they suffer is permitted, to prevent them from bringing upon themselves a still greater degree: but, with those who are capable of being reformed and regenerated, suffering is permitted in order that the love of evil may be overcome in them; that their aversion to the suffering may be transformed to an aversion to the evil which is the cause of it.

7. It has been a prevalent opinion in the world, that a person may live ever so wickedly, and yet be saved if he repents and believes before he dies: hence it is that a great many put off the whole duty of preparing for another life until their last sickness.

They have heard, and they believe, that there is a future state of existence, where the good will be happy, and the wicked miserable ; and they believe that their condition in that world will depend upon what they do in this. But they have also heard that the Lord is merciful, and that He will forgive those who believe in Him, and repent of their sins ; and they believe that this is a thing that can be done in a moment. Consequently, they put it off, intending to do it at their last moment ; and in the mean time they feel at liberty to do as they please : they live as if there were no future state ; they live as if there were no loves but natural ones, — as if there were no purposes worthy of any attention but selfish and worldly ones. These they pursue with all the heart, with all the soul, with all the mind, and with all the strength ; and yet they imagine that they are safe with regard to the future, because they have made up their minds to repent and believe before they die.

8. This kind of faith has spread very widely ; and perhaps there is not an individual in the Christian world who is not more or less under the influence of it. All do not professedly believe it ; all do not put it into their creeds : but all do, more or less, practically believe it. If they do not believe it in their understandings, they do in their hearts ; and they act as if they believed it. There are some who know and believe that it is a delusion ; and yet,

when they examine themselves, they find that they do, at least sometimes, — from the love of self, the love of the world, the love of fame or of sensual pleasures, — postpone their spiritual duties, with the intention of performing them at some future time. The reason why this kind of faith is so prevalent is because it is so agreeable to the human heart. It is so agreeable, that every seed of doctrine of this sort is sure to be received, to grow, and to bear an abundance of fruit. So agreeable, indeed, is this faith, that the heart does not need any seed for it, but will produce it spontaneously.

9. Now, it is true, that if a person has genuine faith, and if he sincerely repents of his sins at the last moment of his life, he will be saved ; for genuine faith and sincere repentance are the means of salvation. They bring any one out of Hell into Heaven ; they bring him out of a state of separation from the Lord, into a state of union with Him ; and out of the evils and falsities of the natural man, into the goods and truths of the spiritual man ; out of a state in which love to self and the world prevails, into one in which love to the Lord and the neighbor prevails. But, in the light of the New Church, we learn that the last days of life in this world are not the time to obtain faith, and to do the work of repentance ; we learn, that, if any one puts off these duties until that time, he cannot perform them then : for, if he puts off these duties till then, it is because evil

loves predominate in him, and the natural man has dominion over the spiritual,—because he prefers infernal life to heavenly life. And, if he continues in this state until the time of death approaches, he will not then be in a state of freedom to make any change in himself. He is under the influence of fear; and this leads him to make an external change in his life and conversation, but it does not produce any internal change. He may appear to repent; but his repentance is not sincere: for what he is seeking to be delivered from is the punishment, and not the sin. His internal affections are the same as before; and, if he could only for a short time be delivered from the fear of punishment, he would act as he did before.

10. But although it is impossible that any radical change in the character should be effected during disease, and at the approach of death, yet much may then be done, and much is done, for the spiritual benefit of all, both the good and the evil. With the good,—that is, with those in whom a change of character has already commenced,—much is done in the way of carrying out and completing the change: for, in disease and death, there is an outward representation of the internal process of regeneration; and, while a person is going through disease and death, a change is effected in his state of mind, which more or less resembles that which is effected by regeneration. The body is then subdued, and cast off; and

this represents the subduing of the natural man, and bringing it into subordination to the spiritual; and, when the body is subdued, the natural man is also, in a degree and for a time, subdued, even with the wicked. The natural appetites and passions are subdued; and, as the things which are in the natural man are brought into a state of subjection or rest, the things which are in the spiritual man are brought into a state of activity, and are made manifest; and thus a state is produced, which is, in some degree, like a regenerate state. During this state, the evil spirits depart, or their influence is diminished, and good spirits draw near, and their power is increased. And the tendency of the influence of the good spirits is to make the man feel and think as they do: consequently, he seems to be elevated out of Hell into Heaven; he seems to have passed from death unto life; it seems to him that his sins are forgiven, and that his disposition to sin is overcome; and he feels a hope and confidence of enjoying eternal happiness.

11. It is very common for such states to be produced in sickness; and, with those who will suffer themselves to be regenerated, they are often the commencement of that process: for, when any one is thus elevated,—when his external man is subdued, and his internal liberated,—he can see what is good and right, and feel an affection for it, and a disposition to do it. He can see what is evil and

wrong in himself; can see what he needs to do, and can feel a disposition to do it; and when he returns to a state of health, if he retains these views and feelings, and brings them forth into act; if, when his former natural views and feelings return, he resists and overcomes them, — then the external man is brought into correspondence to the internal, and the whole man is regenerated.

12. And, even with those who are confirmed in wickedness, disease produces some good effects: for although they cannot by this means be made to perform sincere repentance, and to have genuine faith, yet they can be convinced that there is a power above them, — a power that can crush them and grind them to powder; and, by disease, this conviction can be so deeply impressed upon them, that it can never be entirely effaced. Thus it will tend to restrain them in future, to mitigate their evils, to prevent them from rushing into so great a degree of wickedness, and from bringing upon themselves and others so much suffering as they otherwise would. Thus it may be seen that it is from mercy that the Lord permits even the wicked to suffer from disease. And the same may be said in relation to all the evils and punishments which they bring upon themselves. And the reason why diseases do not do still more good unto the wicked — the reason why they are not entirely withdrawn from their wickedness, and made good and happy — is not

owing to any want of mercy in the Lord ; but it is because they cannot be made to undergo this change without their consent and co-operation, and because He cannot induce them to consent and co-operate.

13. But while, with those who will not suffer themselves to be regenerated, sickness can only be of service in the way of preventing them from becoming worse, with those who yield to the Lord's efforts it is a means of purification, and thus aids them in growing better. It does not take away their freedom, and induce them to do what they are unwilling to do : for they have the same end in view that the Lord has ; they have a desire for becoming what He desires them to be ; they wish to have that work done in them for the sake of which sickness is permitted ; they consequently perceive that sickness aids them in doing what they desire to do. They do not desire sickness, because they do not presume to know that it will be good for them : but, when sickness is permitted, they are enabled to see that it is for their spiritual good ; that it aids them in gaining dominion over the natural man ; that it aids them in getting free from the power of evil ; that it aids them in overcoming their love for themselves and the world. They are sensible that this love is constantly aspiring after dominion in them ; they are sensible that it ought to be entirely subservient ; and they are thankful for any thing that aids them in making it subservient. They also

know that they ought to be humble ; and they desire to become so : consequently, they are thankful for every thing that aids them in becoming so.

14. Hence it may be seen, that, if any one has begun the work of repentance, sickness may aid him in completing it, and making it more sincere ; and that, if any one has faith in the Lord, sickness may aid in increasing it, exalting it, and making it more genuine. And then, if sickness passes away, and he comes into a state of health and strength again, whether it be in this world or in the spiritual, he will not feel as if he had come out of a state of constraint into a state of freedom ; and he will not, by degrees, sink down into an evil, sensual, selfish, and faithless state of mind : but he will rejoice for all that has been done in him, and for all that he has been enabled to do ; and he will be desirous of doing all that still needs to be done.

XIX.

MARK IV. 26-28.

AND HE SAID, SO IS THE KINGDOM OF GOD, AS IF A MAN SHOULD CAST SEED INTO THE GROUND, AND SHOULD SLEEP, AND RISE NIGHT AND DAY, AND THE SEED SHOULD SPRING AND GROW UP, HE KNOWETH NOT HOW. FOR THE EARTH BRINGETH FORTH FRUIT OF HERSELF; FIRST THE BLADE, THEN THE EAR, AFTER THAT THE FULL CORN IN THE EAR.

1. *And He said, So is the kingdom of God, as if a man should cast seed into the ground.* There are several senses in which the kingdom of God is understood. In the most general sense, it comprehends all persons and things; for all are, in one way or another, under His government: but, in a more limited sense, it comprehends those who are willing to be under His government, and excludes those who are unwilling; and, in a still more limited sense, this expression refers to the heavens, where His will is done, and to the earth only as a place of preparation for Heaven, where men are learning to do His will.

2. The earth is a seminary for Heaven; and the Lord is always endeavoring to bring down, and to implant in the minds of men, the principles which

prevail in Heaven. He desires that men should have affections, and rules of life, such as the angels have: He has therefore given to men as much knowledge of them as they are capable of receiving; and He is, by the influence of His Spirit, constantly endeavoring to lead men to understand, to love, and to live according to them. Thus He is constantly endeavoring to extend His kingdom; not, however, from any love of dominion, but from a love of doing good unto men, of improving their condition, and giving them true happiness.

3. By *seed*, according to the spiritual sense of the Scriptures, is denoted truth; and, in the present case, it particularly denotes the truth which the Lord has revealed unto men concerning His kingdom: thus it denotes the truth which He has revealed concerning Himself, concerning the Heavens, and concerning the means of preparing for Heaven. For example, He has made it known to us that He is an infinitely good and merciful Being; and, consequently, that He is infinitely opposed to all those feelings which lead to murder, to adultery, to theft, to false witness, and to covetousness; and that He is infinitely desirous that men should love one another, be merciful to one another, and do good to one another. He has also made it known, that all those are in the heavens whom He has been able to bring into this state of mind,—all whom He has been able to withdraw from the

love of evil, and fill with His own love of what is good.

4. And He has made it known, that all who have continued to be of an opposite character are in the opposite kingdom; that all who will not yield to His influence, and suffer themselves to be withdrawn from evil, and to be filled with good loves, are in the hells, where they are kept in as great a degree of order as they are capable of, by being allowed to check, to restrain, and to punish one another. Such, in general, are the truths which the Lord has revealed, and which are denoted by seed; and He has revealed them as a means by which men may be withdrawn from the infernal kingdom, and led into the heavenly kingdom.

5. To *cast seed into the ground* is to give instruction in truth; for by the ground are denoted the minds of men, the mind being capable of receiving truth as the ground is of receiving seed. It is commonly represented in the Scriptures that the Lord sows the seed; thus it is said, *He that soweth the good seed is the Son of man, and the field is the world*: but, in the present case, it is represented that man sows the seed. Both of these representations are true. It is true that the Lord sows the seed, because He is the truth itself. All truth is derived from Him: He reveals it unto men, and enables them to receive it. And men may also be said to sow the seed, because they have the power

given them of applying themselves to the truth, of studying it, and thus of instructing themselves. Men, therefore, do that which is denoted by casting seed into the ground, when they are interested in hearing, reading, and studying the truths which the Lord has revealed to them.

6. *And should sleep.* To be asleep, according to the spiritual sense, is to live a natural life ; and to be awake is to live a spiritual life : for, when any one is in a natural state of mind, and is occupied about the affairs of this world, he is in a state of sleep with respect to the other world. He thinks but little of it ; has no distinct, settled, and permanent views of it ; but occasionally, as it were, dreams of it ; and is generally apt to regard it as unsubstantial and uncertain, like the land of dreams. But, when he comes into a spiritual state of mind, he, as it were, awakes : and then he perceives that spiritual things are the substantial, permanent, and certain things ; and that natural things are comparatively unsubstantial, uncertain, and transitory. He perceives that spiritual things are eternal, real, and to be depended upon ; and that natural things are temporary ; that they are comparatively unreal, and not to be depended upon. He also looks back upon his condition when he was in a natural state of mind as a state of sleep, when he was in a great degree unconscious of the real things which were around him ; but he perceives that he is now awake, — that

he is spiritually awake. He perceives that he is not dreaming, and that the things upon which his mind is occupied will not pass away like dreams, and leave no trace behind ; but that they are real and eternal, and that they will be growing more and more real to him for ever.

7. *And should rise night and day.* As the *day* is the time when we enjoy natural light, so, in the spiritual sense, it denotes a state of mind in which we enjoy spiritual light ; that is, have a clear understanding of truth : and, as *night* is the time when we are surrounded by natural darkness, so it denotes a state of mind in which we are surrounded by spiritual darkness ; that is, a state in which we do not have a clear understanding of truth. There is a light that belongs to truth : all the angels are in that light ; and, for this reason, they see the truth clearly, and are wise. Men also are capable of being in that light : sometimes they are in it, and at other times they are not. When they are in it, as to their understandings, they see truth clearly ; but, when they are not in it, the truth appears to them dark and obscure. That which elevates them into heavenly light is heavenly heat ; that which enables them clearly to understand heavenly truth is heavenly goodness. And the reason why goodness has this power is because it is of one mind with truth ; has the same end in view ; can understand it, and sympathize with it.

8. If we have no goodness in our minds, truth will appear like a stranger, and perhaps like a foreigner, whose countenance we cannot read, whose feelings and purposes we cannot comprehend, and whose language also we cannot understand ; but, if we have goodness in our minds, truth appears like an intimate friend. Truth that we have never heard of before, truth that we now see for the first time, seems like one that we have long known and loved : when we look at it, it answers as the countenance of a friend answers ; we can comprehend all its feelings and purposes ; and, even before it speaks, we can understand its meaning.

9. *Night* and *day*, therefore, denote dark and light, or clear and obscure states of mind. To *rise* night and day is to be watchful in all states of mind, both in those which are obscure and in those which are clear, and to guard against all things which are opposed to the truth which we have received. All of our natural propensities are opposed to it : they all endeavor to make us gratify our self-love and sensual appetites, without much, if any, regard to the good of our neighbors. They would lead us to love and respect our neighbors merely as means by which we might in a higher degree promote the objects of our selfish and worldly loves : they would also lead us to trample upon the truths which we have received ; that is, to use them as means to self-

ish ends, — as means of obtaining reputation, glory, and dominion.

10. If we do not guard against these propensities night and day, in all states of mind, the truth which has been sown in our minds will not come up; or, if it does come up, it will not bear fruit; it will not perform the work which it was sent to do; it will not prepare the mind to receive the blessings which the Lord desires to bestow. If, therefore, we would have the truth do its work in us, we must co-operate with it; we must make a place for it in our minds; we must take its part and fight its battles against every thing that is opposed to it; we must desire that it should have dominion over every thing within us. And, as far as the truth does in this manner remove the evil things which come up from beneath, so far it will introduce the good things which come down from above.

11. *And the seed should spring and grow up, he knoweth not how.* By the *seed* is denoted the Divine Truth which has been revealed to us, and has been received into our minds. This spiritual seed springs up and grows in the mind when we have an affection for it. Natural seed does not grow in the winter, when the earth does not receive the heat of the natural sun; but it waits until the spring, when the heat of the sun returns. So it is with spiritual seed: that will not grow in spiritual winter, but will remain as seed in the memory until the warmth of

spiritual spring comes and gives it life. But what is spiritual winter, and what is spiritual spring? what is spiritual cold, and what is spiritual heat? Spiritual winter and spiritual spring are states of mind. Spiritual winter is a state of mind in which we feel cold in relation to our neighbors, in relation to the Lord, and in relation to the truths which proceed from Him. We feel cold towards them when we do not love them; and we do not love them when selfish and worldly loves prevail and predominate in us. When these loves prevail in us, we cannot have any genuine affection for the Lord, because the loves which prevail in Him are of an opposite character. His ruling love is an infinite love towards men; and His constant effort with us is that we may have a similar love. Neither can we have any genuine affection for the truths which He reveals to us; for those truths flow from His love: they are the thoughts and words of it; and they teach and require of us that we should have such love as He has.

12. When, therefore, natural loves prevail in us, we are in a spiritual winter: but, if we rise night and day to resist these loves, in obedience to the truth which has been revealed to us, we shall gradually overcome them; and, as we overcome them, heavenly loves will flow down into our minds from the Lord. We shall then love our neighbors; we shall love to do good unto them, hoping for nothing

again ; we shall love the Lord because He is good, — because He is infinitely good unto all ; and we shall love His truth because it is from His goodness, and because it shows us how we may become good, and how we may do good. Then it is spiritual spring with us, and the heat of the spiritual Sun flows into our minds ; for that heat is the love which we then feel towards the Lord and the neighbor. And when we, by using the proper means, become receptive of it in any degree, it immediately begins to operate upon the spiritual seed which is within our minds, causing it to expand and unfold itself, — causing it to take root in the mind, and then to spring upwards in the effort to bear fruit ; that is, causing us to apply our minds to it, to study it, to open it, so as to perceive and feel its interior spirit and life, that we may come under its influence, and conform to its wishes.

13. It is said that the seed would *spring and grow up, he knoweth not how*. It is but little that man can do with regard to his own regeneration ; that is, little when compared with the whole process : it is little that he can do when it is compared with what the Lord does. It is but little that men can do as to producing the fruits of the earth, when it is compared with what the Lord does. They can do something about preparing the ground ; something about obtaining and sowing the seed ; something about protecting it from things which would injure it : but

what are all these works, when compared with the work of making the earth ; when compared with making the seed which is sown in it ; with making the sun to shine and the rain to fall upon it ; and with making the atmosphere to operate upon it ? These are things which the Lord does, and about which man does and can do no nothing. For example, consider the seeds which they use : what could men do as to making them ? Even if all the materials were given us, we could then no more make a single seed that would grow, than we could make the universe : the work is entirely beyond our wisdom and our power.

14. It is but just that we should consider a little more closely the things that *we* do, in order that we may not ascribe to ourselves what does not belong to us. We say that we prepare the ground, sow the seed, and the like : but, in saying this, we should bear in mind that the Lord created us ; that He has given us all our faculties and powers of mind and body ; and that we are totally dependent upon Him, so that without Him we could not continue to exist, or to do any thing whatever. When, therefore, we are thinking or speaking of the works that we do, we must consider that the Lord does them through us ; that He does them, and, at the same time, does what is a far more difficult thing, — that is, He makes us do them.

15. So it is with regard to spiritual operations :

we do something as to preparing our minds for receiving truth ; we do something as to receiving it ; and then something as to protecting it from the things which would injure it. But the Lord gives us the spiritual seed ; and He gives us the spiritual heat and light and rain : He gives us the spiritual influences which lead us to love the truth, to cherish it, and conform to it. And, as to the things which we do, we must remember that we do not do them of ourselves, but that He gives us the power, the wisdom, and the inclination to do them ; and we must, therefore, claim no merit, and ascribe no glory, to ourselves, but ascribe the kingdom, the power, and the glory to Him alone.

16. *For the earth bringeth forth fruit of herself ; first the blade, then the ear, after that the full corn in the ear.* The assertion that the earth does these things of herself means that they are done by the Lord Himself, or by His agents, and not by man ; for, in the preceding words, it is said that man casts seed into the ground, and rises night and day : this shows what man has to do in the case. But now it is said that the earth bringeth forth fruit of herself : this shows what the Lord does without man. In the spiritual sense, it is here shown what the Lord does by means of man, and what He does without that means, in the work of regeneration, — in the process by which His kingdom is established in the minds of men. Inasmuch as He has made us

to be free and rational beings, He has given us something to do in the work. What He has given us to do is but little in comparison with what He does in the work. But the little which He has given us to do is indispensable: it must be done, or we shall not be regenerated, and all that He does, or endeavors to do, will be ineffectual.

17. The case is with us as with the ground: if we do not prepare the ground, and sow the seed, it will not bring forth the fruits which we desire. The sun may shine, and the rain may come down, upon it: but that does not change the produce; it only nourishes the things which were growing there before. So, if we do not prepare our minds, and receive the spiritual seed which the Lord gives, we shall not be regenerated; but we shall continue to be what we are by nature, or we shall grow worse and worse. The spiritual Sun may shine, the spiritual rain and dew may fall, upon us; the Holy Spirit may operate upon us: but, unless it can, in the first place, induce us to receive, and conform to, the truths which have been revealed, it will not change the produce of our minds, but will only nourish the principles which were implanted in them by nature.

18. But if the Lord can, by the influence of His Spirit, prevail upon us to do the small part of the work which belongs to us, then He will do the far greater part, which can be done by Him alone. If He can prevail upon us to do the small things which

are within our power, then He will do the great things which are beyond our power. If He can prevail upon us, by His providence and by the influence of His Spirit, to do the things which are possible with men, then He will do the things which are possible with God. If He can prevail upon us to conform to the truths which He has revealed, and to shun the evils which He has forbidden, as sins against Him, then He will overcome, and remove from our minds, the inclinations and desires for those evils; He will remove from us the evil spirits who insinuate those inclinations and desires into our minds; and, as He causes evil spirits to go away from us, so He will cause the good spirits to draw near to us; and, as the evil spirits insinuated evil affections, and led us to evil, so He will cause the good spirits to insinuate good affections, and lead us to good.

19. Thus if we spiritually cast seed into the earth, and rise night and day, it will spring and grow up in us, we know not how: our minds will, instead of bringing forth evil fruit, bring forth good fruit. We shall thus be gradually transformed: we shall cease to be habitations of evil spirits upon earth, and shall become abodes of the Lord and His angels.





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